

CHEMICAL
ADDRESSES

1835

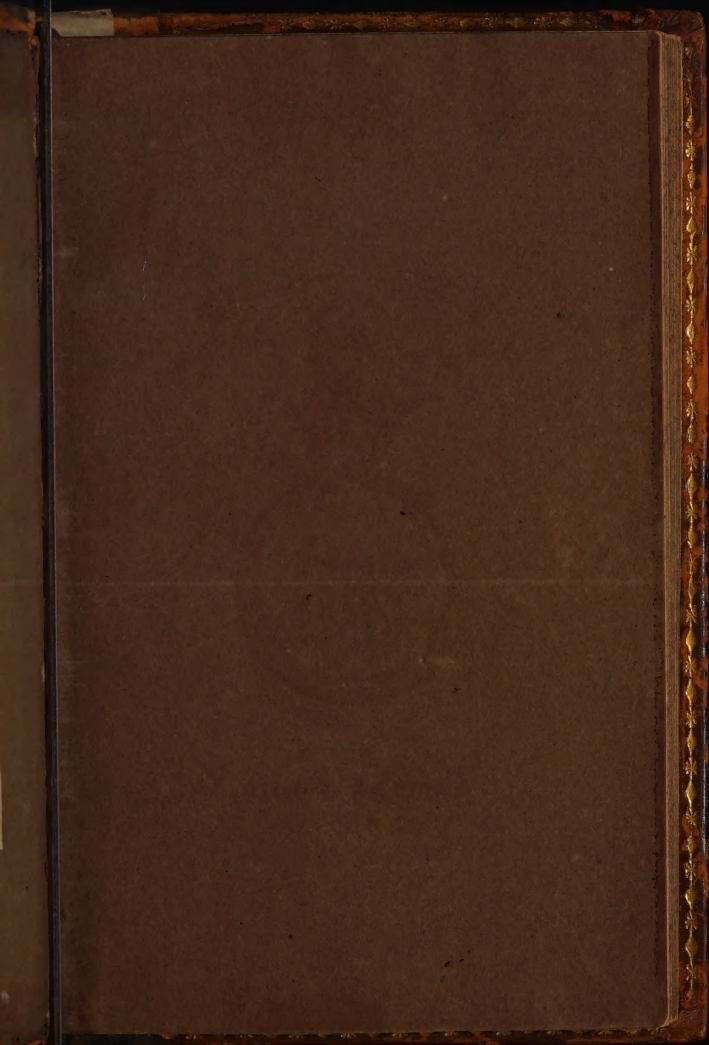








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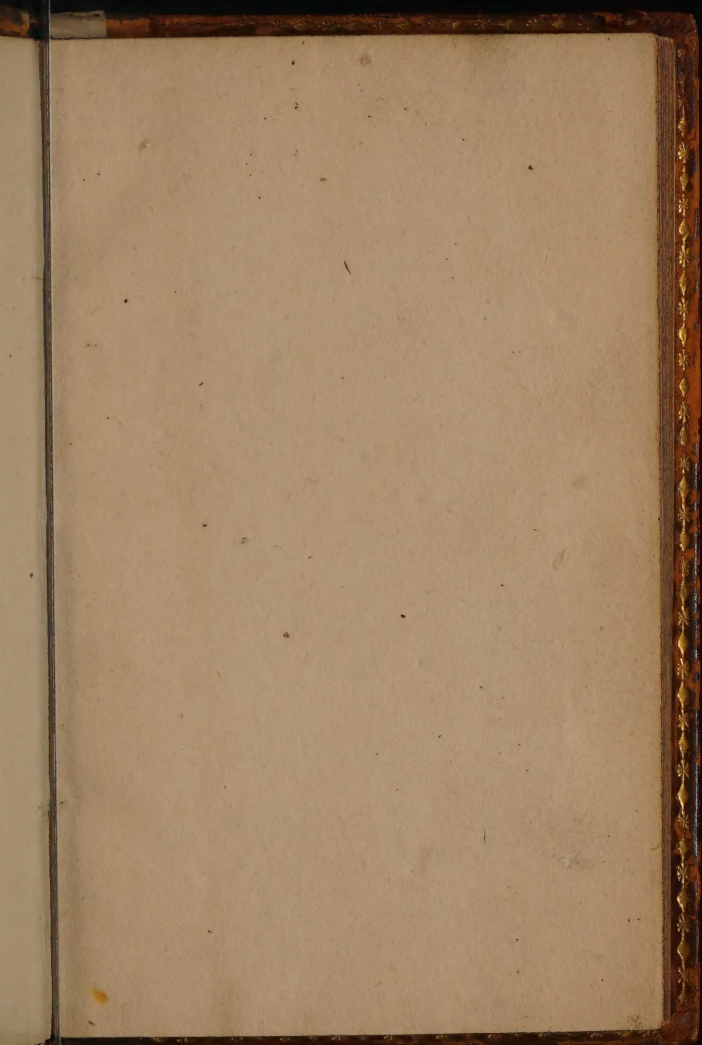
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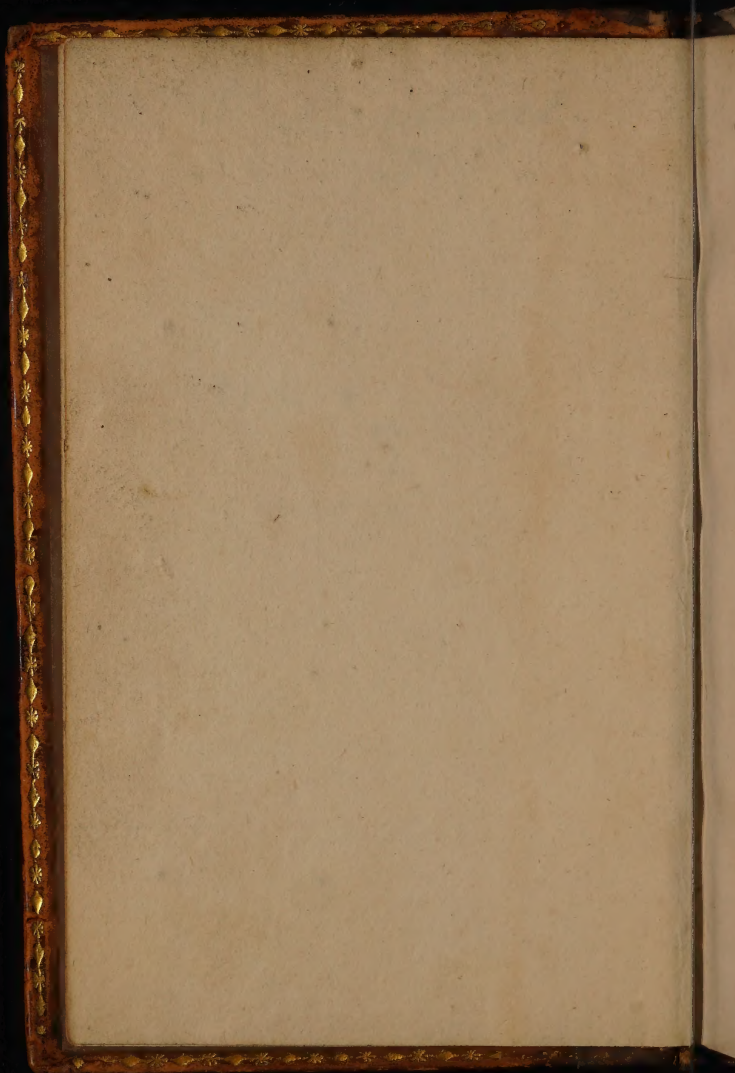
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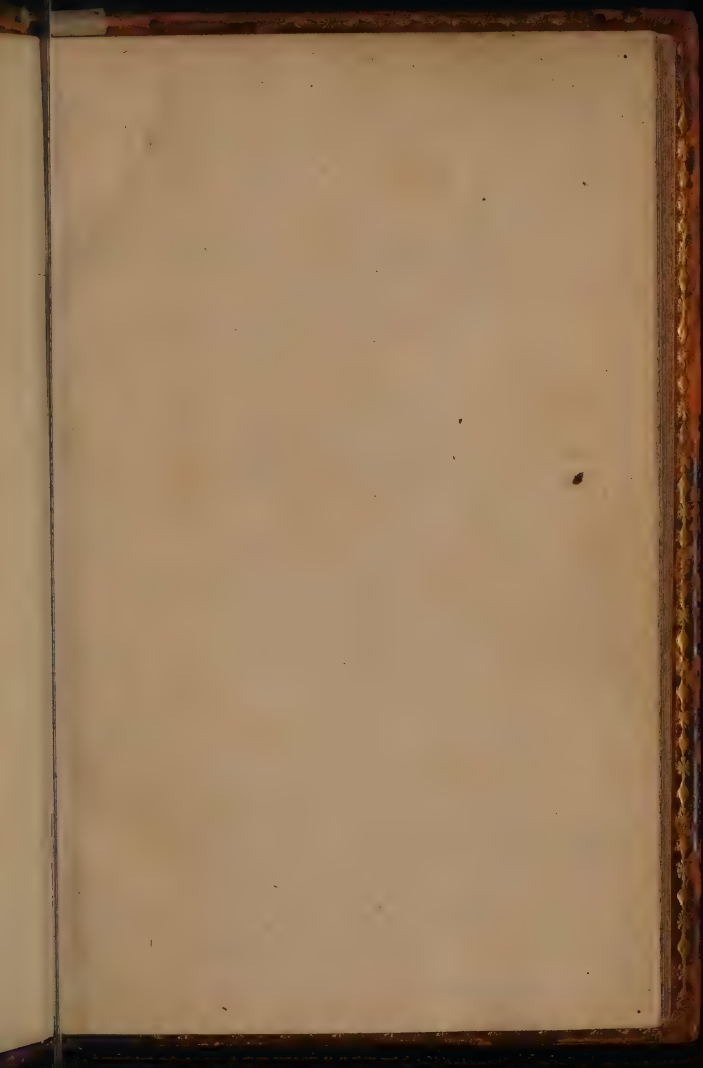
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Chymical, Medicinal, and Chyrurgical

ADDRESSES:

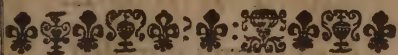
Made to Samuel Hartlib,
Esquire.

V I Z.

1. *Whether the Vrim & Thummim were given in the Mount, or perfected by Art.*
2. *Sir George Ripley's Epistle, to King Edward unfolded.*
3. *Gabriel Plats Caveat for Alchymists.*
4. *A Conference concerning the Philosophers Stone.*
5. *An Invitation to a free and generous Communication of Secrets and Receipts in Physick.*
6. *Whether or no, each Several Disease hath a Particular Remedy?*
7. *A new and easie Method of Chirurgery, for the curing of all fresh Wounds or other Hurts.*
8. *A Discourse about the Essence or Existence of Metals.*
9. *The New Postilions, pretended Propbetical Prognostication, Of what shall happen to Physicians, Chyrurgeons, Apothecaries, Alchymists, and Miners.*

London, Printed by G. Dawson for Giles Calvert at
the Black-spread Eagle at the west end of
Pauls. 1688.





A

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ADDRESSES, made
to Samuel Hartlib,
Esquire.

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be of like pure Substance, with
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their Secrets and Receipts in
Physick. From pag. 113. to
pag. 150. A

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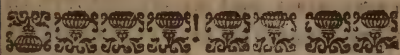
A short and easie Method of Chirurgery, for the curing of all fresh Wounds, or other Hurts, especially commended to all Chirurgeous, serving in Warres, whither by Sea or Land. And to all that are employed in the publick Hospitals of the Commonwealth. Translated out of Low Dutch. From pag. 153. to pag. 181.

The Appendix containing Mr. Gerard Malynes Philosophy: About the Essence or Existence of Metals. Delivered accidentally in one Chapter of his Book, called Lex Mercatoria, or the Ancient Law Merchant. A

A T A B L E.

A Translate of the Eleventh Chapter, taken out of a Theological German Treatise, printed in the year, 1655. under the Title of Postilion; pretending to be a Prophetial prognostication of what shall happen to Physitians, Chirurgeons, Apothecaries, with their Dependants, Alchymists, and Miners.





The Appendix,
Containing Mr. Gerard
Malynes Philosophy, about the
Essence or Existence of Metals.

Delivered accidentally in one
Chapter of his Book, called,
Lex Mercatorum, or, *The An-*
cient Law-Merchant.



All Philosophers,
by the light of
Nature and long
observation have
determined, that
the sperme or
seed of all things
created of the four elements, doth
in a secret manner lowre within the
two elements of water and earth;
and that Nature doth continually
work to produce perfect things, but
is hindered therein by accidental
causes, which are the begetters of

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corruption and imperfection of all things, whereby we have variety of things which are delectable to the spirit of man. Herein they observe the operation of the Sun and Moon, and the other Planets and Stars, in the generation of all things which either have a being or existence, as the Elements have; or a being and life, as vegetable Trees or Plants; or a being, life and sense, as Beasts, Birds, and other living Creatures; or a being, life, sense and reason, as Man hath, and all reasonable Creatures; which knowledge and wisdom, no doubt, the holy Prophet *Moses* did learn amongst the *Egyptians*. But had these Philosophers read the Book of *Moses*, (*Act: 17. 22. Genesis*) of Creation and Generation, they would not have ascribed the guiding and conducting of all natural things to the two Leaders, namely, the Stars and Nature. Hence it proceedeth, that amongst vegetable things (which have a Being and life) they reckon all Metals, which

which have their beginning from Sulpher and Mercury, *tanquam ex patre & matre*; which meeting and concurring together in the veines of the earth, do ingender through the heat and quality of the Climate, by an assidual concoction, according to the nature of the earth wherein they meet, which being either good and pure, or stinking and corrupt, produceth the diversity of the Mettals of Gold, Silver, Copper, Tin, Lead, and Iron, in their severall natures: and hereupon they have assigned them under their distinct planets, to be benevolent, or malevolent; Lead under *Saturn*, Tin under *Jupiter*, Iron under *Mars*, Gold under *Sol*, Copper under *Venus*, Quick-silver under *Mercury*, and Silver under *Luna*. So Mercury Quick-silver is one of the seven metalls, which being volatile, and his volubility running with every one, is in nature as they are, whether good or evill: and howsoever they have placed Tin under

the benevolent Planet *Jupiter*, experience hath proved unto us, that Tin is the poyson of all Metals. Sulphur is excluded, which they say is of two colours, being white and corrupt in the Silver, which therefore falleth away, but red and pure in the Gold, and therefore permanent.

These diversities of metals being come to passe by accidentall causes, is the cause that Art (being Natures Ape by imitation) hath endeavoured to perform that wherein Nature was hindered whereupon *Aristotle* saith, *Facilius est destruere Accidentale, quam Essentiale*, so that the Accidental being destroyed, the Essential remains, which should be pure.

But this cannot be done without projection of the Elixar or Quintessence upon Metals. Hence proceedeth the study of all the Philosophers to make their miraculous stone, which I confess is very pleasant and full of expectation, when a man seeth the true and perfect

transmutation of Metals, Lead and Iron into Copper, the Ore of Lead into Quick-silver or Mercury, with a small charge to a very great profit, as it hath been made for me, untill the maker of it died, within three months after he had made almost four thousand pound weight, as good as any natural Mercury could be, and that in six weeks time.

To return to our Philosophers, concerning the essence of metals, they have been transcended in the knowledge thereof, for they shew the generation of Sulphur and Mercury in this manner.

The exhalations of the earth being cold and dry, and the vapours of the seas being cold and moist, according to their natures ascending and meeting in a due proportion and equality, and falling upon some hilly or mountainous country, where the influence of Sun and Moon have continual operation, are the cause of generation; & properly from it is Sulphur

ingendered, penetrating into the earth where there are veines of water, and there they congeal into Gold or Silver, or into the Ores of Silver, Copper, and all other metals, participating or holding alwayes some little mixture of the best, or being in nature better or worse, according to the said accidental causes. So that they do attribute the generation to the operation of the influences of the Sun and Moon; where the Book of God sheweth us the creation of all things in heaven and earth, and the furniture thereof. The earth (being the dry part of the globe of the world) did appear and was made the third day, containing in it the Ores of all Metals and Minerals; whereas the Sun and Moon were created afterward on the fourth day, whose operation was incident to the things created, but not before. In like manner (say they) are Diamonds, Rubies, and other pretious stones ingendred, according to the purity of

of the matter, and the proportionable participation of every element therein: if the exhalations (being subtil) do superabound and prevail over the vapours, then hereof is Sulphur ingendered: and if this subtil exhalation be mixed with the moist vapours, and waiteth decoction, as being in a very cold place, it becomes Mercury or Quick-silver, which can endure no heat or fire at all.

The first Metal mentioned in the holy Scripture is Gold, which was found in the river *Pison*, running through the Garden of *Eden* into the Countrey of *Havilah*, where Gold doth grow, and this was in the East. According to which observation, all the veins of Mines run from East towards West, with the course of the Sun, as shall be more declared.

To this argument appertaineth the Philosophical study of *Prima Materia*, to be found out by experience for the great work of *Lapis Philosophorum*, by the operation

(* 4)

ration of the Sun in seven yeares.
The practise whereof was made
about forty yeares since, by a Ger-
man Doctor of Physick, at *Dan-*
sick in the East Countries (as I
have been informed by a friend of
mine who was also a Physitian)
and was done in this manner, ac-
cording to the bigness of the body
of the Sun, being 166 times bigger
than the whole Globe of the earth
and water, making the circumfe-
rence of the world. Whereupon
he took 166 vials or glasses, where-
in he did put of all the Ores of
Metals and Minerals, and other
things which had any affinity with
Minerals, and some of them mix-
ed, and calcined all of them, and
closing or nipping up all the glas-
ses by fire, he did expose them to
the Sun in an eminent place, for
and during the said time of seven
yeares, and found thereby (as it
was reported) *Prima Materia*,
which was reduced to seven glasses;
howsoever, it was certain that he
grew very rich, & bought above an
hundred

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undred houses in that City befor
e died. Which was an occasion-
hat my friend (imitating him)
lid likewise place not far from
London seven glaffes, with calcined
Metals and Minerals, upon a house
top, against the back of a chimney,
where the repercussion of the Sun
lid work upon them, which was
admirable to behold from six
moneth to six moneths, not onely
by the sublimation of colours, very
variable and Celestial, but also of
the rare alteration of the stuffe,
being sometimes liquid, another
time dry, or part of it moist, ascend-
ing and descending very strange
to behold, as my self have seen
divers times from year to year.
Some had been there two, three,
four, five, and one almost seven
ycares, the colour whereof had
been yellow, then white in the
superficies, then as black as pitch,
afterwards dark red, with stars of
gold in the upper part of the glafs,
and at last of the colour of Oran-
ges or Lemons, and the substance
almost

almost dry. Many were the questions between him and me, but he was confident, that there was the Elizar, howbeit very doubtful, that he should never enjoy the same; and it came so to passe, for after a long sickness he died of a burning Ague, and a Gentleman gave a sum of mony to his wife for that glasse, whereof I have not heard any thing these seven yeares. In this glasse he would shew me the working of this Quintessence, according to the description of *Ripley*, who he was assured had the *Lapis*, and so had *Frier Bacon*, and *Norton of Bristol*: *Kelley* had by his saying some little part to make projection, but it was not of his own making. The charge to make it was little or nothing to speak of, and might be done in seven moneths, if a man did begin it on the right day. The twelve operations of *Ripley*, he declared unto me were but six, and then it resteth; for, saith he, all Philosophers have darkened the study of this blessed Work,

Work, which God hath revealed to
a few humble and charitable men.
Calcination, Dissolution, and Se-
paration are but one, and so is
Conjunction and putrification;
likewise Cibation and Fermenta-
tion; then followeth Congelati-
on; and at last Multiplication and
Projection, which are also but one.
For mine own part, seeing that no
man can be perfect in any one Sci-
ence, I hold it not amiss for a man
to have knowledge in most or in
all things: for by this study of
Alchemy, men may attain to many
good Experiments of distillations
Chymical, Fire-works, and other
excellent observations in Nature;
which being far from Merchants
profession, I hope shall not give
offence to the Reader of this book,
seeing it is but in one chapter ac-
cidentally handled. Neither will
I crave pardon of the Muses, as it
were, insinuating to the world to
have a far greater knowledge in
these trials or conclusions. But to
satisfie the curiosity of some, that
it

it maybe with a gaping mouth expect to understand somewhat of the Stuffle put into these glasses; I may say as I was informed, That in some was the calcined Ore of Silver and Gold, in some other Mercury calcined, and Sulphur in some other; Arsenick for the air, Sulphur for the fire, Mercury for the water, and Sea-cole for the earth, were put all together as the four elements. In some other Glass was Vitriol and Orpiment, and what more I do not now remember; concluding, That where Nature giveth ability, Art giveth facility.

I have read all the books of *Paracelsus* that I could find hitherto, and in his Book *De Transmutationibus Rerum* I do find to this purpose the Observations following, concurring with my friends opinion concerning *Ripley's* 12 Divisions, comprised into six, and the seventh is the matter it self, and the labour or working resteth, wherewith I doe end this chapter, and proceed

to

to the surer grounds of the Mines
of Metals.

*Omne quod in Frigore solvitur,
continet Aerum spiritum Salis, quem
in sublimatione vel distillatione ac-
quirit & assumit.*

*Omne quod in Frigore vel Aere
solvitur, iterum calore, Ignis coagu-
latur in Pulverem vel lapidem. So-
lutio vero Caloris, solvit omnia pin-
gua & omnia Sulphurea: Et quic-
quid Calor ignis solvit: hoc coagulat,
Frigus in massam, & quicquid calor
coagulat, hoc solvit rursus Aer &
Frigor.*

Gradus ad Transmutationem sunt
septem.

*Calcinatio, Sublimatio, Solutio,
Putrifactio, Distillatio, Coagulatio,
& Tintura.*

*Sub gradus Calcinationis com-
prehendantur Reverberatio & Ce-
mentatio.*

*Sub Sublimatione, Exaltio, Ele-
vatio, & Fixatio.*

Sub

Sub Solutione, Dissolutio & Resolutio.

Sub Putrifactione, Digestio & Circulatio, qui transmutat Colores, separat purum ab impuro: purum superius, impurum inferius.

Sub Distillatione, Ascentio, Lavatio, & Fixatio.

Coagulatio est duplex; una Aeris, altera Ignis.

Tintura tingit totum corpus, & est fermentum massa, farinacea & panis.

Secundum est, Quod calidius liquescunt, eo celerius, Tintura transcurrit, sicut Fermentum penetrat, & totam massam acetositate inficit, &c.

Sequitur Mortificatio & Fixatio Sulphuris, & in Libro de Resuscitatione Rerum: Reductio Metallorum in Mercurium vivum.



A Translate of the

ELEVENTH CHAPTER,

taken out of a Theosophicall
German Treatise, printed in
the year 1655, under the
Title of Postilion or a New
Almanack; being an Astro-
logical & Prophetical Prog-
nostication.

Touching the end of the pre-
sent Warres and Power of *Rome*,
and that there are many Calama-
ties yet to come, after which there
shall be an everlasting Peace, and
a new World: and likewise what
unheard of Miracles, and such as
were never known before, shall
happen; and what shall be the
State of the World from this
time, till the coming of Christ:
and likewise every Mans Nativity
is here cast, and his Fortune fore-
told him.

THE



THE
ELEVENTH CHAPTER.

A Prognostication of what
shall happen to Physitians, Chi-
rurgeons, Apothecaries, and
their dependants, and Al-
chymists, and Miners.

WHat Griefs, Calamities, and
Miseries, all Men are trou-
bled with from their com-
ing out of their Mothers wombs
till their going into their graves ;
none do feel so much as they that
are afflicted with diseases, and sick-
ness; and to recover and preserve the
health of such, is the business of Phy-
sitians, and Apothecaries with their
dependants ; nor is there any Cal-
ling or profession on earth more
usefull for men, than is that of Phy-
sick, next to the Apostolical and
Pro-

ER. propheticall Calling: For if a man
were Master of the World, and yet
had not health ; what were he the
better for all other things. Iudeed
his profession of Physick hath ex-
cellent testimonies, not onely in the
holy Scripture, but also from Ex-
perience. Now though this be so,
yet nevertheless shall there be an
end put to the business of physicians,
apothecaries, and Chyrurgeons,
and they shall be eased of all their
pains and care, and let them know
his Prognostication; that from my
Watch-tower, I have heard, though
not yet seen, that within a short
time we shall have an universal Me-
dicine, which will not onely reco-
ver the sick and keep them well, but
also take away death, and for ever
swallow it up. Can there be any
thing more acceptable to Man? see-
ing that death masters every Man,
though Christ dyed and rose againe,
and ascended into heaven, and sits
at the right hand of the Majesty of
God. What a great comfort was it
to wretched men in the times of

(†)

Christ

Christ and his Apostles, that they
were cured of divers diseases, and
for this reason did Christ and his A-
postles and Prophets, follow this
profession, and therefore it is the
most honourable of all, next to that
of Propheſying, ſo that it is a won-
der why the uncivil Civilians, ſhould
take place of the Phyſitians; but
perhaps theſe wiſe men know not,
that health is better than all the
goods and riches of the World. But
leaſt you ſhould think I tell you a
Fable; I would have you underſtand
my Prognostication of the true uni-
verſall Medicine, which ſhall ſerve
not onely Men, but alſo all Fleſh;
namely, that there growes in Para-
dize a Tree, which is, and is called
the Tree of Life, which in the glo-
rious and long expected coming of
Jeſus Chriſt our God and Saviour
ſhall be made manifeſt, and then
ſhall it be afforded to men, and the
fruits of it ſhall be gathered, by
which all men and all fleſh ſhall be
delivered from death, and that as
truly, ſolidly, and ſurely, as at the

time of the fall, by gathering the
 fruit of the forbidden Tree, we to-
 gether withall flesh, fell into sin,
 death, and all ill. And this glory
 and great joy hath God reserved for
 Us, that live in these latter dayes,
 and hath kept his good Wine untill
 now. Therefore as in these times
 shall be made manifest, whatsoever
 hath been hidden hitherto, and e-
 ven those things which are kept most
 secret, so now shall the way to
 the Tree of Life be laid open, which
 time the Apostle *Peter* hints at,
 when he speaks of the times of re-
 freshing from the presence of the
 Lord, and of the times of restitution,
 namely of that good which was Acts 3. 19,
 lost and taken away in Paradise) 20, 21.
 and the Prophet *Daniel* 9. 24. Of
 the great Apostle *Paul* we read that
 he was rapt into Paradise, and heard
 words not to be uttered, (or which
 was not fit for a man to tell) and 2 Cor. 21.
 of this I will glory (saith he.) What
 do we believe those words were?
 wretch that I am; I am farre be-
 yond *Paul*: for what should this
 be?

(† 2)

Rom. 8.19.

20, 21.

Esdra's 4.7.

53. and 8.

52, 53, 54.

be? or how should such thoughts arise in my heart? but this I may say in the fear of the Lord, that what I tell you, I have heard of the glory of the Sons of God, which is revealed to me, which every Creature shall enjoy with Us, having hitherto expected it with long desire and groans. But when *Elias* who was with Christ in the Mount shall come, he will declare more to you of these things. So I tell you what I have heard of the Tree of Life, which hath been sealed up hitherto, and no man hath dared to break up the seal, nor indeed could: because a Fiery Mountain is in the way which shall not be removed before Christ come with great Power & Glory; whose coming we do declare to you, is much nearer than men believe it is: and seeing it is so, I do foretell all Physitians, that then their Physick shall be worth nothing; for another Garden will be found, whence shall be had herbs, that shall preserve men not onely from sickness, but even from death it self. Who will not be glad of this, espec-

specially when you may partake of
the benefit of it, if you receive and
believe it, and do not despise my
prognostication. Besides let the Al-
hymists know this from me, that
the Phylosophers Stone, wherewith
they have cured the sick ; and their
universal Medicine, and chief Reme-
dy shall be worth nothing, being in-
deed most vile in comparison of this
universall Medicine of which I have
heard, and tell you of. What
think you of this? you that have so
dragged of your Chymistry hither-
to, and have written so many Books
and brought men into many
errors ; (I mean not the true Al-
hymists, that were good Christi-
ans, and in simplicity of heart truly
served their neighbour, such as were
the *Benedictine Monk, Basilus,*
Valentinus, Paracelsus, and others,
for they shall have this said unto
them, *I was sick and ye visited me,*
and have not so constantly taken fees
from all, as many of our money-sca-
pers do, who forget mercy and cha-
rity, and are therefore no true Sama-

Is. 60. 17.

titans.) but I mean the knavish
Cole-blowers, and pretenders to
Chymistry. Know therefore ye Al-
chymists, that all your glory shall
vanish away, both of your universal
Medicine, and of your projection
and Transmutation of baser Metals
into Gold and Silver, and this glo-
ry shall belong to the Miners, who
in the New World shall dig out of
the ground more Gold and Silver
than needs, and that very pure and
refined, without any cleansing or
melting at all. Now have you not
red a Prophecie of this in *Isaiah*, *For*
Brass I will bring Gold, and for Iron
I will bring Silver, and for Wood
Brass, and for Stones Iron. It is
not to be believed what great trea-
sures and unexhausted riches are hid
in the Mountaines, nay and in the
very fields and plaines what a vast
quantity there is of Gold, Silver, and
precious Stones, which have hither-
to been hid and sealed up till these
last daies, wherein all shall be made
manifest, to the glory of God. But
what are these earthly things, in re-
spect

pect of that glory which is in the di-
vine World, or the Original of these
Worlds. For there is a thing more
oble and excellent than the very
ree of Life, which is in Paradiſe,
namely that *Stone which hitherto* *Psal. 118.*

he Builders have refused. Here
ow will many think with them-
elves: what means all this? give
me the Phyloſophers Stone, or tell
me where thoſe treasures are hid wch
ou ſpeak of, and keep your fine con-
eits to your ſelf. Not ſo (ſay I)
or it is a true prophetic, that *He*
which ſeeks theſe fading things, he *1 Ioh. 2. 17.*
hall decay with them. But *he which*
firſt ſeeks the Kingdome of God, him
will God ſeck and enrich him for
ever. And therefore I wiſh from
my very heart, that ye were of my
mind, and then we would preſently
perich our ſelves, and enrich others ;
wiſh but as much as will ſerve me
and my ſmall family from day to
day, though I might eaſily grow rich
if I would worſhip the God of the
world, but when I am offered riches,
ſay to my ſelf, away Satan. And
who would think that I have not a

peny to buy my own supper and my
poor little childrens with, but what
I borrow. O Man, if thou didst but
know the inexhausted riches of the
knowledge of Jesus Christ, and of
his Kingdom & Glory: thou woul-
dest utterly despise the riches and
glory of this World, and think as
Paul doth, But what things were
Phil. 3. 7. 8. gain to me, those I counted loss for
Christ. Yea doubtless, and I count
all things but loss, for the excellencie
of the knowledge of Christ Jesus my
Lord: for whom I have suffered the
loss of all things, and do count them
but dung that I may win Christ. And
now is that glory manifested unto
thee on free cost, nor needs it to cost
thee any thing, & likewise the Gos-
pel of the Kingdom is now preached
unto the whole world, & unto al Na-
tions, wholly on free cost; happy is he
that acknowledges it, and receives it
with thankfulness, but who so des-
pises and rejects it, shall himself be
despised and rejected.

F I N I S.

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WHETHER

The Vrim & Thummim

Were given in the

M O U N T,

Or perfected by

A R T.



He clear Vision
of an Essence,
causeth men to
glorifie God,
who hath given
power unto man,
to manifest his e-
ternal purpose of renovation of
B the

the creature by a natural operation: and although the true and natural essences of things are seldom manifestly known by themselves, yet humane learning, being as a sickle, whereby we reap divine knowledge, directs us to the mark; and the Philosophers all agree, Essences are bright, pure, and clear, confused in the creature, and may be purified, but the manner is not easily agreed, so that they lead us to the consideration of several Arts, and of natural and Artificial things, jointly and severally: some Arts have their termination in silence, as Rhetorick and Pleadings: others have their perfection upon the Superficies, as painting and carving: But the true Alchymist excludes all vulgar operations to extract the internal beauty; and there are three kinds of labourers in this Art, Alchymistæ, Lauchymistæ, Lachrymistæ; yet no Art may justly be condemned for the fault of the Professors. For *Albertus Magnus* saith, *Hoc artificium*

(3)

uni arte certius ac sublimius est, & artisissimum habet effectum. They name their Matter *Adam*, because from red earth he became the salt and light of the world, so onely man, and their corporate lights, are called *Microcosmus*: therefore they consider wisdom in a created nature, as well subject to sense invisible, and consequently material, because quality is as the matter of the Elements, and the central vertue is real, and may be specificate; neither is it contrary to nature, but beyond nature, that the true sense, and lively practice make the perfection. The Philosophers say, Whosoever hath their mystery, knows the thing in being, and being and use before practice, and each for himself affirms: I write nothing, save that I have seen and done, nor have I done any thing, save that I knew before. Although that which is hid, is more than can be spoken, yet their whole intent is to manifest that which is hid, and to hide that which is manifest,

B 2

therefore

therefore they conclude: *Felix scientia cum sciente*, and the holy Text saith, *God giveth wisdom to the wise, and knowledge to them that know understanding*. But because the question stands betwixt divine tradition, and natural disposition, we must look to the beginning, when the eternal Word commanded, and it was made: but in the Generation of Heaven and Earth, there is inserted a power of the perpetuation of Creation, wherein *Vrim & Thummin* are created respectively: *motissima*. For albeit the visible only are mentioned, yet the invisible are understood, and difference taken betwixt things instituted without means, and those produced by help of mean subjects. For Almighty God is not said to rest, as if he had travelled in his work, but because he created no more any new kind of Creatures than by the power of the word *Fit*; Therefore not the *Vrim & Thummin*, save as they subsist in other things like *Missetoe*, which

Dan. 2. 12. *the wise, and knowledge to them that know understanding.*

Gen. 1.

Gen. 2.

Psal: 33: 9:

Heb. 11. 3.

Ezay. 48. 3.

40. 28.

(5)

hath body, branch, and berry,
yet noroot of it self. But if we re-
member the things of old, we may
declare these last from the first: *Is. 96 9, 10:*
For from the end of every intenti-
on springs the beginning, and the
wisdom of God hath ordained di-
versity, but his power maketh all
things equall, and thereby is ma-
nifested the eternal beauty. The
Vrim & Thummim were substan-
ces; for *Moses* put them into the
breast-plate, the words signifie
light and perfection, knowledge
and holiness, manifestation and
truth, so the sense and substance
doth predicate each other, as the
convertible terms of Science and
Essence make one perfection, and
the substances were bright and
perfect: also joint and severall, be-
cause none can come to perfe-
ction without knowledge, and
where the Almighty God appointed
the end, he gives the means to de-
liver the Creature from the bon-
dage of the Elements. Wisdome,
Understanding and Knowledge,

Lev. 8. 8.

B 3

are

are the means to attain them, and the gifts of grace are signified by them also. The Philosophers call the manifestation of the centroll vertue, *Donum Dei*, In their sacred use they were objective to the golden *Cherubims*, whose wings were stretched to the outmost side of the Temple, they signified the plenitude of Science, which hath identity with Essence; there was also the scarlet vail, which seemed ever moving, and signified pure fire generative, and moving, which selected and fixed in clear bodies, is *Urim & Thummim*. For when the four spirits of the heavens proceed from the Lord of all the Earth, and were fixed in the North, then take silver and gold, and make crowns. There is a spiritual and natural use of these things, the Creator by his absolute power, may make children of stones, but his ordinary power requires means; and because the insensible things should make his love to man more apparent; he com-

mandeth

Eze. 28. 5:
14, 16:

Luc. 6. 5, 8,
11

(7)

mandeth the Ark of Noah, and the Ark of the Testimony, to be made after the proportion of mans body, the length six times the breadth, and ten times the thickness; in which numbers are contained all perfections. Yet is objected, they were not commanded to be made, but to be put into the breast-plate. The great and glorious works of God are not unknown unto himself, but unto us; they are by present command, or by successive course, as the first fruits were supernatural; and again, the trees brought forth the same year, according to their natural course and perfection: also the word Essence, containeth the natural & spiritual condition of bodies, which are so fast connexed, that the true and natural Essence, is with great difficulty made apparent, although the matter be but as a light case to the form: In generation it moves *a non ente ad ens*, in corruption it moves *ab ente actu ad non ens*. Also some things have existence by the

Gen. 6:14:

Exo. 28:30

Gen. 1:11

B 4

sub

subject, which have no Essence in nature, neither are said to be created, as darknels, and silence, and things of putrefactive kind. So in the putrefaction of the Creature, that is not properly said to be made, which by an inward power doth purge it self by ebullition, and a kind of new generation, as doth the pure sulphur of Metal, the Artist being but as a Mid-wife; so that there is a necessary difference betwixt that which hath being by the power of Gods work, and the work of man; for no effect is said to be necessary from the first and remote causes, but from the second and neerer; as in the spiritual operation in man, the work of Righteousness is peace, and the effect, quietness and assurance for ever. Also taking away Evening and Morning, which is mixed knowledge, the light of the seven dayes shall be a perpetual blessing, and perfect knowledge. Now to descend again to the Philosophers, *Morien Romanus* saith, *secretum secretorum*

Esa: 32:17:

(9)

retorum est ika dispositio, quam
perfici non potest. Hac enim dispositio
est naturarum mutatio. Another
ith, Ars ergo post contemplationem
inim horarum sequitur naturam,
recipit spiritus natura immundos,
eos sublimando sublucrat & mun-
st, & tunc volendo fugere ab igne,
s ministrat naturas & natura eos
nvertit in corpora munda fixa, &
e ceteris natura corporum domina-
itur natura spirituum in aeternum,
er hoc ingenium mirabile. Bezaleel
ad the spirit of wisdom, understand-
ing and knowledge, which are
the means to attain this effect, and
his ends directed to devise works
in gold, silver and brasse, which
although in sound of words they
seem inferiour, yet they are in ex-
altations in Art progressive to the
producing of *Vrim & Thummim*.
For all the glorious furniture of
the Tabernacle was not for world-
ly pomp, but for spiritual myste-
rie and beauty of the Doctrine of
the Law and the Gospel: so in
natural things, there is no greater
mysterie

Exo: 31: 3
4

mysterie than that the incorrupte
 quality of pure sulphur, should
 have regal power and rest, even
 nally visible, shining as the Sun in
 glory. As a man is chiefest of
 the Creatures, so gold is purest of
 bodies, Lord of stones, and noblest
 of Metals, which one calls *secretum*
magnum Dei, and another saith, *illu*
spiritus in Auro idem est cum spiri
tu generante omnium creaturarum
estque eadem unica generativa natu
ra per omnia diffusa. And as the Sun
 is chiefest amongst celestial bodies,
 so his spirit doth raigin over the
 fourfold nature, and being corpo
 rate is without shadow. One of
 the Rabbins saith, in the second
 Temple they made *Urim & Thum*
min, therefore that which hath
 been done, may be done, although
 the materials be concealed. For
 good in a better, is ever more ex
 cellent; but if *Phidias* gave him
 rude and obstinate stuff to carve,
 let his art do what it can, his work
 will want the beauty. And because
 nature of her self cannot attain her
 highest

ghest perfection, the Artist must
 break the gates of brass, and cut in
 pieces the barres of iron, that is
 ignorance, and the matter of the
 elements, whereby the treasures of
 darkness, and incorporeal substan-
 ces are hidden from us, but being
 removed, the invisible Essence is 2Kin: 6:17
 apparent, as the chariots of fire a-
 bout *Elisha*. These Rabbins also
 hold every natural beginning to
 be either matter, or the cause of
 matter, viz. The four Elements
sub nutu Dei, which they express in
 numbers and figures, for number
 is Unity folded up, and Unity is
 number unfolded. The Mathema-
 cal number is collected of many
 unities, as a line of many points;
 and number is said to be formed,
 and material signifying *Principia*
& Elementa, because *vocabulum*
naturale est symbolum numeri, which
 is expressed in the setting of the
 precious stones four rows, three
 in a row, four to shew the natural Exo: 28:17
 perfection, and three the inward
 generation; as three and four the
 artificial

Rev. 21:18

artificial exaltation. For these natural bodies do not shew forth their vertues, until they be made spiritual; the precious stones signified the excellency of gifts in the Teachers, and the *Vrim & Thummim* the gifts of grace in the heart, because the central vertues are their materials, *quia virtutes formant ad speciem*. In things of greatest concordance are greatest vertues; for that which is most abundant in vertue, doth most excel in glory and beauty: *Bezaliel* hath the spirit of knowledge to devise works in gold, therefore his invention must necessarily consider the possibility from the object, and how to work upon the form, as well as upon the matter, and upon the center as upon the superficies: For seeing the perfection of the matter is glorious, the perfection of the form must necessarily be more glorious; because the bodily nature shall eternally predominate: In the Creation the substance of the Sun was light incorporate

orate the fourth day, light is ne-
 er without heat, and radical heat
 the *occultum corporis*, which aug-
 mented and fixed, shines as the
 sun in glory, which shews the
 majesty of nature as in a liquid
 glass; notwithstanding, that which
 is sowed is not quickned, except it
 lie, and it is a rule amongst the
 philosophers: *Ad perfectionem om-
 nium Artium requiritur renascentia.*
 To like purpose another saith: *Cor-
 pus ad omnes perferandas misérias est
 ordinatum. Oportet enim transire per
 ignem & aquam & renasci, aliter in
 requiem eternam ingredi non poterit.*
 And another saith, *Post resurrecti-
 onem habemus gloriam & fortitudi-
 nem sempiternam tunc gaudebunt om-
 nes in prosperitate magnâ qui sciunt
 nostrum progressum.* So the end of
 every intention shews the begin-
 ning, the Creatures were made
 perfect, and to be perfect; for the
 formal and final cause is the same,
 the difference is in the perfections.
 Some hold that the ancient Philo-
 sophers by this holy art have be-
 come

1 Cor. 15:27.

Gen 4:32

come Prophets: And because *Adam* his dominion of the creatures was the knowledge of their natures and Properties, by this Science he knew the world should be twice destroyed: For both fire and water are necessarily required to the purification of the creature. And as sense is the light of nature, so reason is the perfection of sense, & by example we see with others eyes, but by reason with our own. Notwithstanding we may consider *Tubal-Cain*, who was an instructor of every Artificer in brass and iron, that is (saith the Philosopher) a perfect Master in the decoction of Mineral vertue, which *Damogenger* calleth *ferrum*. Et *Aurora* consurgens hath these words: *Ego sum ferrum siccum & durum & forte, pistans & pistatum omne bonum: Et non est res mundi agens actionem meam. Per me enim generatur secretum secretorum, quando convalesco à languoribus, tunc habeo vitam leonis rugientis, &c. Etiam Raym Lullius, Absque ferro homines suam vi-*

tana

non sustentare non posse: Iterum Fecit
quod aurum non potest, se-
ipsum mortificat, seipsum vivificat, se-
ipsum rubore decorat. And this ope-
 rative spirit is the regal sulphur,
 which questioneth in *Marlin* his
 allegory. Where are mine enemies
 that would not that I should raig-
 n over them? bring them hither, that
 may slay them. The Antimonial
 and Arsenical spirits must be van-
 ished, for onely to the benign,
 gentle, and most suffering *Mercuri-*
al spirit is given absolute victory:
lux facta est iusto, &c. Therefore
 sow light, and reap perfection, sow
 gold, and reap the internal beauty.
 notwithstanding the philosophers
 work is not upon gold; no more
 than a man doth ride upon a block,
 because he mounts a great horse by
 it: but their is use of it. And one
 with, gold is dissolved by wisdom,
 therefore in the power of Art to
 better, yet the fast locked body
 must not only be made relative, and
 the exterior form destroyed, but
 from the crude nature, and confu-
 sed

Ps: 97: 11

fed substance doth naturally arise,
 a subtil white fume, which is said to
bevita quadam unica omnia replens,
colligans & connectens, that is, *aqua*
clarissima putrefactionis, and being
 corporated is clear as a Crystal
 looking glass, and then called *ens*
enti admixtum essentia composita &
Urim, also by help of the same pure
 body (save that *forma ex materia*
non nascitur) is produced a more
 perfect substance brighter than a
 carbuncle, giving sufficient light to
 read by, which is called *essentia sim-*
plex, ens omnis privationis expers &
Thummim. For the creature shall
 be delivered from the bondage of
 corruption, unto a glorious liberty,
 and the animality being changed
 into spirituality, the corporal and
 spiritual vertues are eternally fixed.
 Some hold a glorified body shall
 be like a Chrystal Lanthorn, with
 a taper in it, and like them men
 shall differ in glory. Certainly the
 wise shall shine like the brightness
 of the firmament, and the Creator
 hath given power to men to ma-

nifest

Rom: 8: 21

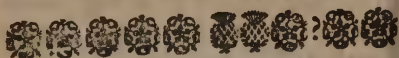
Isa: 60: 1

Dan: 12: 3

manifest the redintegration of the
 world, by a lineary and successive
 course in short time, which him-
 self shall make apparent, when
 time shall cease. But *de entibus à*
fortuna non potest esse veritas, nec
scientia: Also we must specially
 remember onely the homogeneal
 nature, is capable of so high excel-
 lence, which *Bezaleel* did work
 upon, and hath the spirit of know-
 ledge, which word in the origi-
 nal, is used for sense and experi-
 ence, and he made all the Lord
 commanded *Moses*, who might
 make nothing, save that he hath
 been a pattern of in the Mount.
 Therefore *Bezaleel* was at least e-
 qual to those of the second Tem-
 ple, and the ancient Philosophers.
 It seems also the Prophets were not
 ignorant of these things; for there
 mentioned of the stones of fire
 obtained by wisdom, the stone of
 life in the hand of *Zerubabel*
 by the treasures, and stone of dark-
 ness, and as it were fire turned up,
 yet they knew not the order of
 making

(18)

making the physical and Metaphysical bodies. For in nature many things are produced by habitual vertue, which seem incredible.



Sir





SIR

GEORGE RIPLYE'S

EPISTLE TO

King *Edward* unfolded.

His Epistle as it was
 immediately written
 to a King, who was
 in his generation,
 both wise and vali-
 ant, so it doth
 comprise the whole secret, both
 learnedly described, and yet Arti-
 ficially vailed, yet as the Author
 testifieth, that in this Epistle he
 doth plainly untie the main knot.
 So I can and do testifie with him,
 that there is nothing desireable for
 the true attaining of the mysterie,
 both in the Theory and Practick

C 2

of

of it, which is not in this short Epistle fully taught. This then I intend as a key to all my former writings, and assure you on my faithful word, that I shall not speak one word doubtfully or mystically, as I have in all my other writings, seeming to aver some things which taken without a figure, are utterly false, which we did onely to conceal this Art: This key therefore we intend not to make common; and shall intreat you to keep it secret to your self, and not to communicate it, except it be to a sure friend, who you are confident will not make it publick. And this request we make upon very good grounds, knowing that all our writings together, are nothing to this, by reason of the contradictions w^{ch} we have vvoven into them, which here is not done in the least measure. I shall therefore in this Epistle take up a new method, and that different from the former, and shall first draw up the substance of the Philosophy couched

in

in this Epistle, into several Con-
clusions, and after elucidate the
same.

The first Conclusion is drawn
from the ninth stave of this Epi-
tle, the eight first staves being on-
ly complemental, and that is, That
all things are multiplyed in their
kind, so may be Mettals, which
have in themselves a capacity of
being transmuted the imperfect in-
to perfect.

The second Conclusion in the
ninth stave is, That the main
ground for the possibility of trans-
mutation, is the possibility of re-
duction of all Mettals, and such
Minerals as are of Mettalick princi-
ples, into their first Mercurial mater.

The third Conclusion is in the
seventh stave, That among so
many Mettaline or Mineral Sul-
phurs and so many Sulphurs there
are but two that are related to
our work, which Sulphurs have
their Mercuries essentially united
to them.

The fourth conclusion from the
same

same stave is, That he who understands these two Sulphurs and Mercuries aright, shall find that the one is the most pure red Sulphur of gold, which is Sulphur in *manifesto* and Mercurius in *occulto*, and that other is most pure white Mercury, which is indeed true quicksilver, in *manifesto* and Sulphur in *occulto*, these are our two principles.

The fifth Conclusion from the twelfth stave is, That if a mans principles be true, and his operations regular, his event will be certain which event is no other than the true mystery.

These Conclusions are but few in number, but of great weight the amplification, illustration, and elucidation therfore of them will make a Son of Art truly glad.

For the first, Forasmuch as it is not for our purpose here to invite any to the Art, onely intending to lead and guide the Sons of Art; we shall not prove the possibility of Alchemy, by many arguments, having done it abundantly in another Treatise

se. He then that will be incredulous, let him be incredulous, he that will cavil, let him cavil; but he whose mind is perswaded of the truth of the Art, and of its dignity, let him attend to what is in the Illustration of these five Conclusions discovered, and his heart shall certainly rejoyce.

We shall therefore briefly Illustrate this first Conclusion, and insist there more largely, where the secrets of the Art are most couched.

For this first then which concludes in effect the truth of the Art, and its reality, he that would therein be more satisfied in it, let him read the Testimony of all Philosophers, and he that will not believe the Testimonies of so many men, being most of them, men of renown in their own time, he will cavill also against all other Arguments.

We shall onely hold to *Riplies* Testimony in this our key, who in the fourth stave, assures the King
that

that at *Louvain* he first saw the greatest and most perfect secrets, namely the two Elixers ; And in his following verses, craves his confident credit, that he hath himself truly found the way of secret Alchimy, and promiseth the discovery of it to the King, onely upon condition of secrecy.

And in the eighth stave, though he protests never to write it by pen, yet proffers the King at his pleasure, to shew him ocularly the red and white Elixer, and the working of them, which he promiseth will be done for easie costs in time. So then he that will doubt the truth of the Art, must account this famous Author, for a most simple mad Sophister, to write and offer such things to his Prince, unless he were able in effect to do what he promised, from which imputation his writings, and also the histories of him, of his fame, gravity, and worth will sufficiently cleer him.

We now come to the second
Con-

conclusion; the substance of which is, that all Mettals and bodies of Metaline principles, may be reduced to their first Mercurial matter, and this is the main and chief ground for the possibility of transmutation. On this we must insist largely & fully, for (trust me) this is the very hinge on which our crets hang.

First, then know that all Mettals, and several Minerals have for their next matter, to which for the most part, nay indeed always) there adheres, and is conagulated an external Sulphur, which is not Mettaline, but distinguishable from the internal kernel of the Mercury.

This Sulphur is not wanting even in common *Argent vive*, by the Mediation of which, it may be precipitated into the form of a dry powder. Yea and by a liquor well known to us, (though nothing helping the Art of transmutation) may be so fixed, that it may endure all fires, the Test and Cop-
pel,

pel, and this without the addition of any thing to it, the liquor (by vertue whereof it is fixed) coming away intire, both in its *Pondus* and vertue.

This Sulphur in gold and silver is pure, in the other Mettals less pure, therefore in gold and silver it is fixed, in other it is fugitive, in all the Mettals it is coagulated in Mercury or *Argent vive*, it is coagulable in gold, silver, and Mercury, this Sulphur, is so strongly united, that the Antients did ever judge Sulphur and Mercury to be all one, but we by the help of a liquor, the invention of which, in these parts of the World we owe to *Paracelsus* (though among the *Moors* and *Arabians* it hath been and is (at this day) commonly known to the acuter sort of *Chymists*) by this I say we know that the Sulphur which is in Mercury coagulable, and in the Mettals coagulated, is external to the nature of Mercury, and may be separated in the form of a tinctor

Mett

ettalick Oyle, the remaining
 mercury being then void of all
 sulphur, save that which may be
 called its inward Sulphur, and is
 now inincoagulable of it self
 though by our Elixer it is to be
 coagulated, but of it self, it can
 neither be fixt nor precipitated,
 nor sublimed, but remains unalter-
 ed in all corrosive waters, and
 in all digestions of heat. One way
 then of Mercury azating all Met-
 als and Minerals, is by the liquor
Alcabeft, which out of all such
 bodies as have Mercury in their
 constitution, can separate a run-
 ning *Argent vive*, from which
Argent vive all its sulphur is then
 separated, save that onely which is
 internal and central to the Mer-
 cury, which internal Sulphur of
 Mercury no corosive can touch,
 Next to this way of universal Re-
 duction, there are also some o-
 ther particular wayes, by which H
 24 S , yea, even Q and S may be
 reduced into a running quick-
 silver, by the help of Salts, which
 be-

because (being corporeal, they pierce not so radically as the forenamed liquor doth, they therefore do not so spoile the Mercury of its Sulphur but that as much Sulphur as there is in common Mercury so much also there is in this Mercury of the bodies, onely this Mercury hath speciflicated qualities according to the nature of the Mettal or Mineral, from which it was extracted, and from that reason (as to our work, which is to dissolve perfect *species* of Mettals) it hath no more vertue than common *Argent vive*: There is then but only one humidity, which is applicable unto our work, which certainly is neither of h nor q , nor is drawn from any thing, which nature hath formed, but from a substance compounded by the Art of the Philosopher. So then, if a Mercury drawn from the bodies, have not onely the same deficiency of heat and superfluity of foeces as common Mercury hath, but also a distinct speciflicated form, it must

it (by reason of this its form)
 so much the farther remote from
 r Mercury then common *Argent*
ve is.

Our Art therefore is to com-
 und two principles (one in
 ich the salt, and another in
 ich the Mercury of nature doth
 ound) which are not yet perfect,
 r yet totally imperfect and by
 asequence) may therefore (by
 r Art be exalted with that
 which is totally perfect, cannot
) and then by common Mercury
 extract not the *Pondus*, but the
 estial vertue out of the com-
 und, which vertue (being fer-
 ental) begets in the common
 ercury an off-spring more noble
 an it self, which is our true *Her-*
aphrodite, which will congeal
 self, and dissolve the bo-
 es; observe but a grain of Corn
 which scarce a discernable part
 sprout, and this sprout, if it were
 ut of the grain, would dye in a
 oment; the whole grain is so-
 en, yet the sprout onely produ-
 ceth

ceth the herb: So is it in our body, the fermental spirit that is in it, is scarce a third part of the whole, the rest is of no value, yet all is joyned in the composition and the *feculent corporeous*, part of the body comes away with the dreggs of the Mercury. But beyond the example given of a grain it may be observed that the hidden and spiritual vertue of this our body doth purge and purifie its matrix of water, in which it is sowed, that is it makes it cast forth a great quantity of filthy earth, and a great deal of Hydropical saline moisture. For instance make thy washings (for a tryall) with pure and clean fountain water, weigh first a pint of the same water, and take the exact weight of it, then wash thy compound eight or ten times, save all the faeces, weigh thy body and Mercury exactly weigh thy faeces being very dry then distill or sublime all that will sublime a very little quick Mercury will ascend; then put the Residue of the faeces in a crucible, set then

the coals, and all the faculericy
the Mercury will burn like a
1, yet without fume; when that
all consumed, weigh the remaining
ces, and thou shalt find them to be
o thirds of thy body, the others
ing in the Mercury, weigh the
ercury which thou sublimedst, and
e Mercury prepared by it self, and
e weight of both will not recom-
nce thy Mercury weight by
re. So then boile up thy wa-
r to a skin, in which thou madest
y Lotions, for that is a thick wa-
r: and in a cool place thou shalt
ave Christsals, which is the salt of
ercury Crude, and no way fit for
edicines; yet it is a content for
he Artists to see how the Heteroge-
eyties of Mercury are discovered,
which no other Art save the liquor
f *Alcahest* can do, and that in a
estructive, and not a generative
way as this is, for this operation of
urs is made between male and fe-
male, within their own kind, be-
ween which there is a ferment
which effecteth that which no other
thing

thing in the world could do. In
 all truth, I tell you, that if you
 should take our imperfect com-
 pound body, *per se*, and Mercury
per se, and them alone, though you
 might bring out of the one a most
 pure Sulphur, and out of the other
 Mercury of Mercury, which is the
 nut of Mercury, yet with these thou
 couldst effect nothing, for fermenta-
 tal virtue is the wonder of the
 World, and it is by it, that water
 becomes Herbs, Trees, and Plants
 Fruits, Flesh, Blood, Stones, Mine-
 rals and every thing, look then for
 it onely, and rejoyce in it as in a de-
 servedly invaluable treasure; Now
 know that fermentation, work not
 out of kind, neither do salts ferment
 Metals; Wilt thou know then
 whence it is that some fixt Alcalyes
 do extract a Mercury out of Mine-
 rals, and out of the more imperfect
 Metals, consider then, that in all
 these bodies the Sulphur is not so ra-
 dically mixt and united, as it is in
 Silver and Gold. Now Sulphur is
 of Kin to divers Alcalyes, that are
 ordi-

ordinarily dissolved or melted with it, and by this means the Mercurial parts are disjoyned, and the *Argent vive* is by fire separated. The Mercury thus separated, is spoyled of its Sulphur when as indeed there needs onely a depuration of the Sulphur by separating the impure from the pure; but these salts having separated the Sulphur do leave the Mercury worse, that is, more estranged from a Metallick nature, than it was before, for in its composition that Sulphur of Saturn will not burn, but though it be sublimed, calcined, made sugar, or vitrified, yet by fire and fluxes it still returns to the same it was in before, but its Sulphur being (as is afore-said) separated, will take fire, if joyned with Salt-peter, even as common Sulphur doth, So that the Salts act on the Sulphur of which they rob the Mercury, they act not for want of ferment which is not to be found, but onely among Homogeneall things. Therefore the ferment of bread leavens not a stone, nor doth

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the

the ferment of a ny animal or vegetable, ferment a mettall or mineral.

So then, though out of Gold thou mightest obtaine a Mercury by the help of the Liquor, of the first ens of Salt, yet that Mercury would never accomplish our work, whereason the other side made out of Gold by our Mercury, though there be three parts of our Mercury to one of Gold, This Mercury I say will by continual digestion) accomplish the whole work, marvell not then, that our Mercury is more powerfull, which is prepared by Mercury, for certainly the ferment, which commeth between the compound Body and the Water, causeth a death, and a regeneration, it doth that, which nothing in the world can do, besides it severs from Mercury a terres treity, which burns like a Coale, and an Hydropical humor melting in common water, but the residue is enuuated by a Spirit of life, which is our true embryonated Sulphur of

our

our water, not visible, yet working visibly ; We conclude that all operations for our Mercury but by common Mercury, and our body according to our Art are erroneous, and will never produce our mystery, although they be otherwise never so wonderfull. For as the Author of the Newlight saith, No water in any Island of the Phylosophers, was wholesom, but that which was drawn out of the reines of the Soll and Luna. Wilt thou know what that meanes ? Mercury in its pondus and incombustibility is Gold fugitive, our Body in its purity, is called the Phylosophers Luna being farre more pure than the imperfect metals and its Sulphur also as pure as the Sulphur of Soll, not that it is indeed Luna, for it abides not in the fire, now in the composition of these three (1) our common Mercury and the two principles of our compound there interceeds, the ferment of Luna, out of which though it be a Body, proceeds yet a specifying odor : yea and oft

the pondus of it is diminished: If the compound be much washt, after it is sufficiently clean. So then the ferment of Soll and Luna interceeds in our composition, which ferment begets an offspring, more noble than it self a 1000 fold, whereas should'st thou work on our compound Body by a violent way of Salts, thou should'st have thy Mercury by farre less noble, than the Body, the Sulphur of the Body being separated and not exalted by such a progress.

We now come to the third conclusion, which is that among all metalline and mineral Sulphur there are onely two, that belong to our work, which two have their Mercuries essentially united with them. This is the truth of our secrets, though we (to seduce the unwary) do seem to aver the contrary, for do not think that (because we do insinuate two waies, therefore) we really mean as we say, for verily (as witnesseth Ripley) There is

no true principles but one, Nor have we but one matter, nor but one way of working upon that matter, nor but one regimen of heat, and one linear way of proceeding.

These two Sulphurs as they are principles of our work, they ought to be homogeneal, for it is onely Gold spiritual that we seek, first white, then red, which Gold is no other then that which the vulgar see, but they know not the hidden spirit that is in it. This principle wants nothing but Composition, and this composition must be made, with our other crude white Sulphur which is nothing but Mercury vulgar, by frequent cohobation of it upon our Hermaphroditical Body, so long till it be come a fiery water.

Know therefore that Mercury hath in its self a Sulphur, which being unactive, our Art is to multiply in it a living active Sulphur, which comes out of the loyns of our Hermaphroditical Body, whose father

is a metal and his mother a mineral,
 Take then the most beloved daughter
 of Saturn, whose armes are a
 circle Argent, and on it a sable cross
 on a blackfield, which is the signall
 note of the great World, espouse
 her to the most warlike God, who
 dwels in the house of Aries, and thou
 shalt find the Salt of Nature, with
 this Salt acuate thy water, as thou
 best knowest, and thou shalt have
 the Lunary bath, in which the Sun
 will be amended.

And in all truth I assure thee, that
 although thou hadst our body Mercu-
 rialized (without the addition of
 Mercury of any of the metals) made
per se, that is without the addition
 of Mercury, it would not be in the
 least profitable unto thee, for it is
 our Mercury onely, which hath a
 Celestial form and power, which it
 receives, not onely, nor so much
 from the compound body, as from
 the fermental virtue which proceeds
 from the composition of both the
 body and the Mercury, by which is
 produced

roduced a wonderfull Creature :
 so then let all thy care be to marry
 sulphur with Sulphur, that is our
 mercury which is impragnated,
 which Sulphur, must be espoused
 with our ☉ then hast thou two Sul-
 phurs married and two Mercuries of
 one off spring, whose father is the
 ☉ and ♀ the mother.

The fourth Conclusion makes all
 perfectly plain, which hath been said
 before, namely that these two Sul-
 phurs are the one most pure red Sul-
 phur of Gold, and the other of most
 pure clean white Mercury.

These are our two Sulphurs, the
 one appears a coagulated body, and
 yet carries its Mercury in its belly :
 the other is in all its proportions true
 Mercury, yet very clean and carries
 its Sulphur within its self, though
 hidden under the form and fluxibi-
 lity of Mercury.

Sophisters are (here) in a labyrinth,
 or because they are not acquainted

with metalline love, they work in things altogether heterogeneal, or if they work upon metalline bodies, they yet either joyned males with males, or else females with females, or else they work on each alone, or else they take males, which are charged with natural inabilities, and females whose matrix is vitiated. Thus by there own inconsideration they frustrate their own hopes, and then cast the blame upon the Art, when as indeed it is onely to be imputed to their own folly, in not understanding the Philosophers.

I know many pittifull Sophisters do dote on many Stones, vigitable, animal, and mineral, and some to those add the fiery Angelical, Paradisaical Stone, which they call a Wonder working essence, and because the mark they aim at, is so great, the Waies also, by which they would attain their Scope, they make also a double, one Way they call the *Via Humida*, the other, the *Via Sicca*, (to use their languages).

The

The latter Way is the labyrinthian path, which is fit onely for the great ones of the earth to tread in, the other the dedalean path, an easie way of small cost for the poor of the world, to enterprize.

But this I know and can testifie that there is but one Way, and but onely one Regimen, no more Courses than ours, and what we say or write otherwise, is but to deceive the unwary, for if every thing in the world ought to have its proper uses, there cannot be any one end, which is produced from two waies of working on distinct principles. Therefore we protest and must again admonish the Reader that (in our former writings) we have concealed much, by reason of the two waies we have insinuated, which is the play of children, and the work of women, and that is decoction by the fire, and we protest that the lowest degree of this our work, is that the matter be stirred up, and may hourly circulate without feare of

of breaking of the vessel, which for
 this reason ought to be very strong
 but our linear decoction is an inter-
 nal work, which advances every
 day and hour, and is distinct from
 that of outward heat, and therefore
 is both invisible and insensible. In
 this our work, our Diana is our body
 when it is mixed with the water
 for then all is called the Moon, for
 Laton is whitened, and the Water
 beares rule, our Diana hath a wood
 for in the first dayes of the Stone
 our body after it is whitened groweth
 vegetably. In this wood, are at the
 last found two Doves, for about the
 end of three weeks, the soul of the
 Mercury ascends, with the soul of
 the dissolved Gold, these are in fol-
 ded in the everlasting armes of Ve-
 nus, for in this season the confection
 are all tinged with a pure green
 colour, these Doves are circulated
 seven times, for in seven is perfecti-
 on, and then they are left dead,
 for they then rise and move no
 more, our Body is then black like
 to a Crowes bill, for in this opera-

all is turned to powder, blacker
 the blackest. Such passages as
 we do oftentimes use, when
 speak of the preparation of our
 mercury, and this we do to deceive
 simple, and it is also for no o-
 ther end that we confound our ope-
 rations speaking of one, when we
 ought to speak of another, for if
 Art were but plainly set down,
 operations would be con-
 ceivable even to the foolish.
 Therefore believe me in this, that
 because our workes are truly Natu-
 ral, we therefore do take the liber-
 ty to confound the Phylosophers
 work, with that which is purely
 Nature's work, that so we might
 keep the simple in ignorance, con-
 cealing our true Vinegre, which
 being unknown, their labor is
 wholly lost.

Let me then (for a close) say one-
 thus much; Take our Body which
 is Gold, and our Mercury which is
 seven times acuated by the marriage
 of it, with our Hermaphroditicall
 Body

Body, which is a Chaos, and is the splendor of the soul of the God Mars, in the earth, and water of Saturn, mix these two in such a proportion as nature doth require, In the mixture you have our invisible fire for in the water our Mercury is a active Sulphur or mineral fire and in the Gold a dead passive, but yet actual Sulphur now when that Sulphur of the Gold is stirred up and quickned, there is made between the fire of nature which is as the Gold, and the fire against nature, which is in the Mercury, a fire partly of the one and partly of the other, for it partakes of both, and by these two fires thus united into one is caused both Corruption (which is Humiliation) and Generation (which is Glorification and Perfection :) Now know that God onely governs this way of the internal fire, man being ignorant of the progress thereof, onely by his reason beholding its operation, he is able to discern that it is hot, that is, that it doth perform

in the action of heat, which is
coction, In this fire there is no
sublimation, for sublimation is an
elevation, but this fire is such an
elevation, as that beyond it, is no
elevation.

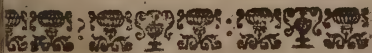
All our work then is onely to
multiply this fire, that is to circu-
late the body so long until the ver-
te of the Sulphur be augmen-
ted. Again this fire is an invisible
spirit, and therefore not having di-
rections, is neither above nor be-
low, but every where in the Sphere
the activity of our matter in the
vessel; So that though the mate-
rial visible substance do sublime and
ascend by the action of the elemental
heat, yet this spiritual virtue is alway
well in that which remains in the
bottom, as in that which is in the
upper part of the Vessel. for it is
the soul in the body of man, which
is every where at the same time, and
not bounded or terminated in none.

This is the ground of one Sophism
of

of ours, (*viz.*) when we say that in this true Philosophical fire, there is no sublimation, for the fire is a life, and the life is a soul, which is not at all subject to the dimension of Bodies, Hence also it is that the opening of the Glasse or cooling the same during the time of working kills the life or fire, that is in this secret Sulphur, and yet not one grain of the metall is lost. The elemental fire then is that which any child knowes how to kindle and govern but it is the Philosopher onely, that is able to discern the true inward fire for it is a wonderful thing, which acts in the body, yet is no part of the body. Therefore the fire is a Celestiall virtue it is uniformed, that is it is alwaies the same untill the period of its operation is come, and the being come to perfection it acts no more, for every Agent, when the end of its action is come then rests.

Remember then that when we speak of our fire which sublimes no that thou do not mistake and thinke that

the moisture of the compound which is within the Glass ought not to sublime, for that it must descend, but the fire that sublimes, is the metalline love, which is above and below and in all places alike. Now then for a close to all that hath been said, learn and be well advised what matter you take in hand, for an evil Crow laies an evil egg, as the proverb hath it, let thy seed be pure, and thy matrix also pure, then shalt thou see a noble offspring, let the fire without be such, in which our confections may play & fro uncessantly, & this (in a few days) will produce that which thou hast longest for, the Crows Bill.





To the Readers.



Hereas this Book
is to be Printed
by a well-willer to
all men, that love
knowledge more
than riches, and to

be censured by all men: I desire no
man to assent, unless his reason do
approve him: therfore I am contented
that every man, upon the reading
hereof, shall have his free vote; if
he praise my work, that will make
me neither fatter nor more proud; if
he dispraise it, that will make me no
leaner, nor abate the courage of my
noble mind: for the truth is, that my
minde is a size too great, to value, or
regard the speeches of the common

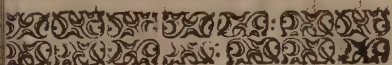
E people,

(50)

people, more than the chattering of
Magpyes, or the prattling of Parrots.
So I take my leave,

At Westminster, this
10. of March. 1643.

Your loving Friend,
G. P.



A
C A V E A T
FOR
ALCHYMISTS,
OR,

A warning to all ingenious Gentlemen, whether *Laicks* or *Clericks*, that study for the finding out of the Philosophers Stone; shewing how that they need not to be cheated of their Estates, either by the perswasion of others, or by their own idle conceits.

The first Chapter.

W Hereas I am shortly to demonstrate before the High and Honourable Court of Parliament

liament in *England*, that there is such a thing feasible as the Philosophers Stone; or to speak more properly, an Art in the transmutation of Mettals, which will cause many a thousand men to undo and begger themselves, in the searching for the same: I cannot chuse but to publish these advertisements, for that is a fundamental point in my Religion, to do good to all men, as well enemies as friends: If I could be satisfied, that the publishing thereof, would do more good than hurt; then the world should have it in plain terms, and as plain as an Apothecaries receipt: But in regard that I have often vowed to God Almighty upon my knees, to do the greatest good with it, that my understanding could perswade me unto, I have craved the advice of the Honourable Parliament, for that I have strongly conceived an opinion, that by the well contriving of the use of it, the worlds ill manners may be changed into better: if this can be done, then I should break my
 VOW

vow to God, if I should not do my best endeavours, and therefore I dare not to cheat God Almighty (having obtained this blessed science of his free gift) and go into a corner, and there eat, drink and sleep like a swine, as many have done before me, upon whom this blessed knowledge, hath been unworthily bestowed: but had rather improve it to his glory, if my counsel craved shall so think fit. But howsoever my meaning is to do some considerable good with it howsoever, that is, to make my self a sea-mark, to the end, that no ingenious Gentleman shall from henceforth be undone by the searching for this noble Art, as many have heretofore been.

Therefore my first Caveat shall be to shew, that no man needs to be damnified above the value of 20. s. to try whether he be in a right way to it, or not?

The second Caveat shall be, to shew a way how to try whether any wandering Alchymist, that promisseth golden mountains, know any thing or not?

The third Caveat shall be, to shew how any mans Iudgement ought to be groundd by a Concordance of the best books, before he fall to practice?

The fourth Caveat shall be, to shew which are false books, and which are true ones, to the end that every student in this excellent Art, may trouble himself with fewer books, till he hath made a Concordance, and hath gathered the same out of the enigmatical discourses, and hieroglifical figures, wherein this Art is hidden, and never to be found in plain terms, nor written plainly in any receipt.

Well for the first Caveat, that no man needs to be damnified above 20. s. to know whether he be in a right way, or not, let him be pleased to consider, that without *putrefactio unius*, there can be no *generatio alterius*; as in all other sublunary bodies; as well Animals as Vegetables, right so in Minerals and Metals.

Therefore he that cannot take one ounce

ounce of the filings of copper, or any other base Mettal, and by an ingenious addition of a Mineral moisture of the same kind, putrefie the same in a few moneths, and make it totally volatil, except a few faces of no considerable weight, then he is out of the way, and is not to meddle with gold or silver, or any thing of great price : for he shall never obtain his desire, (though he spend his whole life, time and estate.

Also he that hath not gathered a Concordance, by reading of books, which cannot be controlled by humane wit, is not fit to begin to practice this noble Art, and not in one part thereof, but in six several parts, which are these that follow.

First, it is clear that he must have a Mineral spirit, before he can dissolve a Mineral body, or else he will work out of kind ; and if he think that Quicksilver, which is sold at the Apothecaries shops, is this Mineral spirit, then he is deceived, and will find it to be so ; but the truth is, that if nature had not created quick-

silver, this Art could never have been found ; not that it can be made the Philosophical dissolvent, by any preparation whatsoever, but without it the first dissolvent (for there are three) cannot be gotten : for it only hath power to separate this Mineral from a crude Mineral, taken from the mine, which the fire hath never touched, and no other thing under heaven can do it else, no more than any creature besides a Bee, can extract hony out of a flower.

Secondly, that he must know the secret of dissolution, (which is not by the common way used by Alchymists, but by the way meant by *Bernardus Comes Trevisanus*, where he saith, *hujus dissolutionis via paucissimis est nota* : and I know not one Alchymist this day, nor ever did, to whom, if I should have given him the true dissolvent in one hand, which is a ponderous bright water, and the dissolvend in the other hand, which is a powder, or filings of mettall : ye he knew not how to dissolve it.

Thirdly

Thirdly, he must know what is meant by the hollow Oak, a comparison not very unfit for the furnace, wherein this secret of dissolution, is to be accomplished.

Fourthly, he must know the reason and manner of refixing his bodies when he hath made them volatil, by this secret way of dissolution.

Fifthly, he must know the secret of projection, which hath beguiled many, when by their great charges study and labour, they have made the Philosophers Stone, so that they could make no use it. For when it is mingled with the imperfect metals, yea, though prepared philosophically, not vulgarly, yet there is another thing to be done, before the mettall transmuted goeth to the test, or else all is lost: and if any one will not believe me, let him read the books of *Raymundus Lullius*, and he shall finde in three several places, in several books, that after projection, the matter must be put in *cineritio*, in *vase longo*, but he saith also, *non intelligas quod ponas plumbum in cineritio*:

cineritio: for there is something to be separated by the Art of the Philosopher, before the lead come to do its duty, or else all will be gone according to the saying: *totum vertitur in fumum, quicquid ineptus agit.*

Sixthly, he must know the fire, and the regiment thereof; and also the nature, which is to be gentle, continual, compassing round about the matter, and not burning it.

And now that I have shewed what an Artift must know, or else all his labour and charge is lost, I wish every man to consider what a hazard he undergoeth, if he meddle without the knowledge of these six secrets, for so much as he may very well faile, though he have them, I mean, though he have the Theorick, yet he may fail in the Practick.

Therefore if any smoak seller, or wandring Alchymist, shall come to any ingenious Gentleman that studieth this Art, though he bring with him a recipe that promiseth golden mountains, and maketh affidavit, I mean that searcheth never so deeply, that

at he hath done it, or seen it done,
 which is a common trick amongst
 wandring Alchymists: believe him
 not, unless he can satisfie you con-
 cerning all the six former mention-
 ed secrets, for, if you do believe him
 having not that knowledge, I will
 give my word for him, that he shall
 ozen you. For there is but *unica*
via, unica operatio, to accomplish
 ny work in Alchymie, which is as
 hard to be found, as the way to hea-
 ven in this world, where there are
 an hundred Religions, or rather an
 hundred Sects of Religion, wherein
 the true Religion is smothered and
 bemisted, even as the way to make
 the Philosophers Stone is, by the
 idle conceits of men, that are ruled
 by opinion, more than by know-
 edge.

As for example, on *Petrus Bo-*
mus ferrariensis, a great learned man,
 and a Doctor of the chair of an Uni-
 versity, wrote a book called *Marg-*
arita Pretiosa, and penned it most
 admirably, concerning the Philoso-
 phers stone, and the way to make it,

and when he had done, confessed that he never had made it, yet he guesses indifferent well, but all his directions are not worth a button. I would give an impression of his books away freely, that I had his School-learning, but as for his knowledge, I would not give two pence: whereby it may be seen how easily wise men may be deceived, and therefore let fools look about them before they attempt this noble science.

Also one *Gaston Dulco Clavens*, a great Champion that quarrelled with all opposers of this sacred Art, and wrote a book, which is greatly esteemed by Alchymists, and seemeth very rational to all those, which have not the practick, wherein he defendeth the truth of this Art by 32 Arguments, and many experiments, which are all false, upon my certain knowledge, and if my purse could speak it, should swear it.

And many others have written upon this subject, which knew nothing but

what they had collected out of
books, to what end, I know not,
unless it were to draw other lear-
ned men unto them, thinking to
gain some knowledge by their con-
ference.

Also another, whose name I have
forgotten (for it is a great while
since I read any books) wrote a
book intituled *De interitu Aichy-*
mie, which is as foolish as any of
the other, unless that when all his
hopes were at an end, he thought
that some man would have come
unto him, and confuted him, by
showing him the experience of it.

Well thus much for false books;
now as for true ones, I could name
many, that could not be written;
but by those that had made certain
trial of the work; but for brevity
sake, and to keep this book within
the price promised, viz. two pence,
I will name onely four, viz. The
Compound of Alchymie, written by
Georgius Ripleus Anglus, The
Hieroglyphical Figures of *Nicholaus*
Flamelus, whose body lieth buri-
ed

ed in *Paris*: The works of *Raymundus Lullius*; The two books of *Bernardus Comes Trevisanus*. These four men shewed by their actions, that they had the Art of the transmutation of Mettals. For *Georgius Ripheus Anglus*, maintained an Army of souldiers at *Rhodes* against the Turks, at his own charge: *Nicholans Tilamellus* builded up seven Churches, and seven Hospitals at *Paris*, and endowed them with good revenues, which may be easily proved: *Raymundus Lullius* made gold in the Tower of *London*, to furnish an Army to go against the Turks: *Bernardus Comes Trevisanus*, recovered his Earldome again, which he had formerly spent in the seeking of this Art. And now methinks, I hear every one demanding, how shall we do to find out this grat secret?

But *Geber* an *Arabian* Prince, and a famous Philosopher shall answer in his own words, viz. *non perlectionem librorum, sed per immensam cognitionem, per profundam imaginatio-*

*maginationem, & per assiduam
axim: and when all this is done;
concludeth, that est donum Dei
llissimi, quicui vult, largitur, &
btrahit.*

Well now me thinks I hear the
ausening Alchymists, saying, what
shall we do now, we have no other
ving? To which I answer, that I
ould gladly rid the world of chea-
ers if I could: but if they must
eeds couzen, then let them trade
with those that have so little love to
rt, that they cannot afford to read
his book, to defend themselves,
nd that will improve the wits of
he world very much, so that it may
ossibly do more good than hurt: for
he truth is that the world is unhap-
py, only for want of wit, which I
ave demonstrated in a little book
ately printed, which sheweth how
ny Kingdome may live in great
plenty, prosperity, health, peace and
happiness, and the King and Gover-
nours may live in great honour and
riches, and not have half so much
trouble, as is usual in these times:
and

and if any one shall be cheated, and lay the fault upon me for discovering of cheats in this book, I cannot help it: for he that is willing to do good, must needs do some hurt, unless men were Angels. But in this case I see not but my action is justifiable: for first, I have given every one an antidote against cheating, and if they will not take it, let them be cheated, and then I will shew them a way to recover their losses, by an experiment tryed upon my self: for till I was soundly cheated of divers hundred pounds, I thought my self to be a very knowing man: but then I found that I was a fool, and so disdained not to learn wit at any bodys hands that could teach me, whereby I attained a considerable quantity of knowledge, which I will not give or change, for any mans estate whatsoever; but though I sped so well by being cheated, yet I wish all others to take heed, for fear least that their fortunes prove not so good as mine.

The

The second Chapter.

VV Hereas I have professed my self to be an Anti-cheator, it behoveth me to discover the severall ways whereby the world is so universally cheated by the cosening Alchymists: and therefore though I could discover fourscore cheats, yet at this time I will onely discover fourgrand ones, and so conclude.

The first shall be to discover the knavery of *Kelly*, the grand Impostor of the world, whom the Emperour of *Germany* kept prisoner in a Castle, and maintained him honourably, thinking either by fair means or by foule, to get the Philosophers Stone out of him, who God knows had it not, but made divers cosening projections before great men, which by the report thereof, have caused many to spend all that ever they had; and it cannot be well estimated, how many hundred thousand pounds have been
 F spent

spent in *Europe* about it, since that time, more than before.

And thus one of his projections was made before three great men sent over by *Q. Elizabeth*, to see the truth of the businels. He gave order to them to buy a warming panne, which they did accordingly, and brought it to him; he took a pair of compasses, and marked out a round plate in the middle of the cover thereof, and with a round chisel he took out the piece; then he put it in the fire, and when it was red hot, he put a little powder upon it, which flowed all over it, and made it to look like to gold, which is an easie matter to be done: but when he came to fit it to the hole, he had a piece of good gold, taken out of a plate of gold by the compasses, not altered, and this by a trick of Legerdemain, or slight of hand (a thing common, for I have known a Porter that could have done it) he conveyed into the place, and delivered the warming panne into the hands of the spectators, who brought

it into *England*, and the noise thereof made almost all mens ears to tingle, and their fingers to itch, till they were at the business, and raised the price of Alchymie books fearfully. Now if he had meant plain dealing, he would have given them some of his powder home to their lodging, that they might have done the like again themselves at home, but he neither offered it, neither did they desire it, at which I marvel: for if he had denied that, as it is like that he would, then the knavery had been presently discovered; so that this false news had not been brought into *England*, whereby many men have received great loss. Some have reported that he clipped out a sheard with a pair of Goldsmiths sheers, and then he took a little more time, and cast one of gold like to it, which is easily done: whethersoever he did, the whole scope of the business argueth cheating, and his meaning was nothing else, but by either of these wayes, to make the spectators to be liss

suspicious ; like to a juggler that fol-
 deth up his sleeves for the like pur-
 purpose. But admit that he had the
 true Philosophers Stone, and that
 the body of a Mettal might be al-
 tered by it, and turned into true
 gold, without reduction of it to the
 first matter, which is altogether un-
 possible : yet he was a detestable vil-
 lain to publish it in such manner, to
 the great dammage of so many men
 as were thereby irritated to undoe
 themselves, and not to give them
 some Advertisements, like to these
 in this book, whereby they might
 be preserved from undergoing any
 considerable loss. But the old saying
 proved true, *qualis vita, finis ita* :
 he lost his ears in *London* for chea-
 ting, when he was a young coufener ;
 and when he was grown too skilfull
 to be discovered by men, then God
 Almighty took punishment of him ;
 for he bought as much linnen cloth,
 pretending to make shirts and other
 things, as he thought would serve
 to let him down to the ground out
 at a window in the Tower of the Ca-
 stle

file, wherein he was a prisoner; and whether his hold slipped, or the cloth was too short, I could never learn certainly; but it is certain that he fell down and broke his bones, and died, and there was an end of him.

The second Cheat.

A Nobleman in *England* thought that he had a transmutation of copper into silver shewed to him, and thus the cheat was done. First, the cheater made two ingots of copper both alike, then he filed one of them into two equal parts, or very near the middle; then he got a piece of silver fashioned like to the long end, but a little longer; then he got a Silver-smith to let the one into the other curiously, and solder it so, that the piecing could not be discerned, but that it appeared plainly to be one piece of metall, onely of two colours, to wit, white and red; then he painted it all over with a colour made of copper, as is hereafter

declared ; then he dried it, and painted it over three times or more, till the colour was equal to the other, when this was done he brought that which was all copper to the Earl, and prayed him to file it at both ends, which was done ; then he took it, and went to fetch his white powder, and a very little thereof, being made like to a Painters colour, with a little vinegar, he prayed the Earl to paint it half way over, and so it was done ; the Earl supposing he had painted the same ingot, which he formerly filed at both the ends : well, then it was dried, and put into a cast of well tempered clay, and when the clay was dry, it was put into the fire, and there being heated by a little and little, till it was red hot, and not melted at all, it was left red hot till the charcoals were almost burned out, which was done in a short space ; then it was taken out and made clean, and that half which was annointed with the Alchymists white Philosophers stone, was transmuted into better silver.

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than ever any Alchymist, or yet the best Philosopher in the world, did ever make ; for it was all fine silver, without any wast at all, which was considerable before the refining : but if he had meant plain dealing, he would have divided his white poulter into two equal parts, and have made his ingots but half so big, and would have done the first part himself before the Earl, and would have left him to do the other part himself in his absence, but this he never offered, neither did the Earl desire it, whereat I marvel. This impost was shewed to many, and caused many a thousand pound to be spent, some by the said Earl, and some by others, that were thereby encouraged, and no doubt but that he had great reward for consening him ; for great men will have honourable rewards to a man, that can satisfie them in the truth of this Art, and that they are satisfied fully, so long as the deception is not discovered.

Now as for the making of the cop-

per colour, it might be thus done. Take filings of copper, and twice as much quicksilver, and grinde them upon a Painters marble stone, with a little salt and vinegar, and they will come into a Mass, then wash away the salt and vinegar with common water, till the mass be bright as silver, but soft; then set it in a gentle heat all night, and it will be hard; then grinde it with a little more quicksilver, not too much to make it very liquid, and set it in a gentle heat again till it be very hard, and this work reiterate, till it will drink up no more quicksilver, then are the filings burst into atoms; then evaporate the quicksilver in a crucible, with a gentle heat first, and afterwards, make it red hot, so will the copper be in red powder; this red powder must be stamored in a marble mortar, with warm water, and ever as the water is coloured red, it must be poured of into a great Jarre glass, and new water put to it, and so the work must be reiterated, till it will colour the water no more, then let

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the water stand a night, till the colour be settled to the bottom, then poure off the clear water, and dry the rest in the Sun, or in any gentle heat, & it will be as fine as any fine wheat flower, which must be ground upon a Painters marble stone, with gum-water, till a Painter may paint with it.

The third Cheat.

An Alchymist travelled with this cheat into many Kingdoms and Countries. and it may be done by one that hath not the Art of Legerdemain, or slight of hand; and thus it was done. He filed a twenty shilling piece of gold into dust, and put it into the bottom of a crucible, or a Goldsmiths melting pot; then he made a thin leaf of wax of a fit breadth, and stam'd it down a little hollow in the middle, & with an hot iron sodered it, then he painted it over with a paint hereafter mentioned, and dried it, and painted it again, and thus did till it was like the cruci-

crucible; and when he wanted mony,
 he would go to a rich hostess in
 some City, and take a chamber for
 a week, and when he had been
 there a day or two, and had payed
 royally, the next morning he would
 be sick, and keep his bed, and when
 his Hostess came to visit him, he
 would ask her, if she could help
 him to a Goldsmith, that would do
 some business for him, and he
 would pay him for his pains very
 largely, so she was ready, and
 brought one; he asked him if he
 could do him one hours work or
 two presently, the Goldsmith an-
 swered him, yes Sir, with all my
 heart: so he took his purse from
 under his pillow, and gave him
 half a crown, and prayed him to
 buy half an ounce of quicksilver,
 and bring it to him presently, the
 Goldsmith did so; then he gave
 him his key, and prayed him to o-
 pen his portmantle, and take out
 a little box, and open it, where he
 found a crucible, and a little Ivory
 box, filled with the red powder of
 Vermillion;

Vermillion; the Cheater prayed him to weigh out a grain of the red powder, with his gold weights, which he did; then he bid him look well upon the crucible if it were a good one, and not cracked in the carriage; the Goldsmith said it was as sound an one as he had seen, and had a good strong bottom, then he bid him to put it into the quicksilver, and the grain of red powder, and set it into the fire, and by degrees melt it down, the Goldsmith did so; when it was melted, he bid him set it by to cool, and then break it; then he lay down in his bed, and after a little while, he asked the Goldsmith what he found in the bottom, to which the Goldsmith answered, that he found a little lump of gold, as good as ever he saw, so he prayed him to help him to money for it, for his money was almost all spent; that I will said the Goldsmith presently, and went home, and weighed it, and brought him nineteen shillings in silver, and
 was

was desirous to know, how that red powder was made; he said it was an extract out of gold, which he carried with him in his long travels, for ease of carriage, and that there was no other grain in it, or else he would tell it him. So the Goldsmith asked him, how much he would have again of his half crown, and he should have all if he please; for he was well enough paid for his work, in seeing that rare piece of Art: no said the Alchymist, take it all, and I thank you too; so the Goldsmith took his leave, with great respect: then he laid down in his bed a little while, and by and by he knocked for his Hostess, who came immediately, and he prayed her to call for a porter; whilst that he wrote a note, she did so: when the porter came, he sent him to his fellow cheater, who lay in the other end of the Town, who presently brought him a letter formally framed betwixt them; upon the reading whereof, he called for his Hostess again,

gain, and desired her to fetch the Goldsmith again, she did so; when he brought him, he was rising, and runbled and groaned, and told the Goldsmith, that though he was not well, yet necessity forced him to go about earnest business, and shewed him the Letter, and prayed him to read it whilst he put on his cloaths, and when the Goldsmith had read it, he said, you see what a strait I am in for twenty pounds, can you furnish me, and to morrow or next day you shall work for me, and pay your self, and I will leave you my box in pawn, which now you know how to make five hundred pounds of it, as well as I? the Goldsmith answered, it shall be done, and went down and told the Hostess all things; and also told her, that the Gentleman was in great distress for twenty pounds, and that he had promised to furnish him instantly, but he had but ten pounds by him, if she pleased to furnish him with the other ten pounds, she should be sure enough to

to have it With great advantage,
 for so short a time: for saith he,
 we shall have his box in pawn, and
 will make bold with twice as much
 of his powder, as our money comes
 to; and besides that, he will pay
 us royally I warrant you; and all
 the while I can do the work so
 well, that I should be glad never to
 hear of him more; so she agreed,
 and they brought him up twenty
 pounds presently, whereupon he
 delivered them the box, and made
 a motion to have it sealed up; but
 at length he said, that because they
 had furnished him in his necessity,
 and because he esteemed them to
 be honest people, in regard of his
 Host, he would not stay to seal it,
 and so took his leave, and prayed
 the Goldsmith to be ready within a
 day or two, to help him to work,
 but from that day to this, they ne-
 ver saw him so; when he came not a-
 gain vvithin a vveek or a fortnight,
 they concluded that some misfor-
 tune had happened to him, or that
 he had taken cold by going abroad
 so

so hastily, being not well, and so was dead, for else he would have sent about it before that time, if he were but sick; so they resolved to make use of it, and fell to work with great alacrity; but when they could make no gold, their hearts were cold, and they found themselves to be miserably cheated.

The fourth Cheat.

This Cheat is described in old *Chawcer*, in his *Canterbury Tale*; but because everyone hath not that book, I will relate it briefly, and those that would see it more largely described, shall be referred to the said book.

And thus it was done: The Cheater took a charcoal about two inches long, and one inch thick, and did cleave it through the middle, and made a little concavity in the middle thereof, and put in a little ingot of gold, weighing an ounce, into the middle of it, and glewed it up again, so that it seemed to be nothing,

thing, but a very coal; then before the cheated, he put in one ounce of quicksilver into a crucible, and a little red powder with it, and bid the cheated to set it into the fire, and when it began to smoke, oh saith he, I must stir it a little, to mingle the powder with the Mercury, or else we shall have great loss; so he took up a coal from the heap with the tongs, like to his coal which he had prepared, and let it fall out of the tongs by the side of the heap, and dropped down his own coal by it, and took it up in room of the other, and stirred the quicksilver and the powder together with it, and left the coal in the pot, and then bid the cheated to cover the pot with charcoals, and to make a good fire, and after a little space to blow it strongly with a pair of good hand bellows, till it was melted, for he assured him, that the quicksilver would be fixed and turned into gold, by the vertue of that small quantity of powder; which the cheated found by experience, as he verily thought, and

so was earnest with the cheater to teach him his Art, but what bargain they made I have forgotten, for it is twenty years since I read *Chawcers* book

Now whereas I have received the reports of some of these Cheaters in divers manners, yet I am sure that they being wrought according to my prescription, will cheat almost any man that hath not read this book or *Chawcers*, unless a man should happen upon one that knoweth the great work, which is hardly to be found in ten Kingdoms; for he knoweth that none of these things can be done unless they be meer al-difications or citrinations, but are nought else but sophistications and delusions, and will abide no trial, unless it be the eyes of an ignorant man that hath no skill in mettals.

Well now I will adde some more Caveats to fill up my book, and so make a short conclusion.

And first, To sum up all, Let men beware of all books and receipts, that teach the multiplication of gold

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or silver, with common quicksilver by way of animation or *minera*, for they cannot be joyned inseparably by any *medium*, or means whatsoever.

2. Let all men beware of any books or receipts, which teach any dissolutions into clear water like unto gold or silver dissolved in *aqua fortis*, or *aqua regis*, or spirit of salt, made by any way whatsoever, or any dissolution whatsoever, which is not done *cum congelatione spiritus*; according to the manner used in the great work.

3. Let all men take heed of books, that teach any operations in vegetable, or animals, be they never so gloriously penned; for it is as possible for a bird to live in the water, or for a fish to live in the air, as for any thing that is not radically mettallical to live in the lead upon the test.

And lastly, let all men beware of his own conceit of wisdom, for that hath undone many a man in this Art. Therefore let every one take notice that though it be a thousand to one

odds

odds, that any seeker shall not obtain his desire, that is because many men being unfit, and not qualified sufficiently to take in hand this great business; let these remember what *Solomon*, the wisest of men saith, *into a wicked heart wisdom shall not enter*, and he saith not great wisdom, nor much wisdom, but ordinary wisdom; then how can any wicked or foolish man hope to find out this great secret, which being the most sublime knowledge that God hath given to men, requireth the greatest wisdom to accomplish it, that God hath bestowed upon men.

Therefore if any man attempteth this Art, which hath not attained to such a perfection in the knowledge of nature, especially in minerals, that by his own speculation and practice, without the help of books, he can write a rational discourse of either animals, vegetables, or minerals, in such a solid way, that no man can contradict it, without shame upon fair tryal, the questions being rightly stated, then his labour and charge

Is the cause why so many men fail and undo themselves in this Art; for if the searcher be qualified sufficiently, then it is ten to one odds, that he speedeth.

But to draw to an end: What should I say more? Oh, if any man either in *England*, or beyond the Seas, shall trouble himself to write to me, he shall be sure to have an answer, if he come to me, he shall be sure to lose his labour, if he think to win me by rewards, though never so great, he shall be sure to get nothing but a Jeer; for I did not write this book with an intent to teach the Art absolutely, but onely to preserve men from undoing themselves foolishly; which if it be well considered of, will be found to be large charity: for but that I know where I am, to wit, in a free State, where the subjects know so well their own Liberties and Priviledges, that they will never suffer any Tyrannical Government to prevail in this Nation, I should have been sure to have lost my liberty by this single action.

But

But now I have been a Petitioner to the High and Honourable Court of Parliament, that I may demonstrate my ability, to do the the Common-wealth of *England* service, which service consisteth in three things principally; to wit, to shew how the husbandry of this Land may be so improved, that it may maintain double the number of people, which now it doth, and in much more plenty: also to shew how the Art of Physick may be improved: and lastly, to shew the Art of the transmutation of Mettals, if I may have a Laboratory, like to that in the City of *Venice*, where they are sure of secrecy, by reason that no man is suffered to enter in, unless he can be contented to remain there, being surely provided for, till he be brought forth to go to the Church to be buried.

Geberan Arabian Prince, and famous Philosopher, being overjoyed when he had found out the Philosophers Stone, breathed out these words in the end of his book;

Benedictus sit Deus sublimis, gloriosus, & omnipotens, & benedictum sit ejus nomen in secula seculorum.

But I having not onely found out the Philosophers stone, but also a sure and infallible way to make England, and so the world happy by it, which is ten thousand times better than it, will exalt the praises of God in the superlative degree, and conclude thus: *benedictissimus sit Deus, sublimissimus, gloriosissimus & omnipotentissimus, & benedictissimum sit ejus Nomen in secula seculorum.*



A
CONFERENCE
Concerning this
QUESTION:

Whether or no each several Disease hath a particular and specifical remedy.

THe first man said, That men, following the order of nature, alwayes seek the neereſt way: which hath cauſed them to make Maxims of all things, whereas in truth, there is no Maxim of any thing; for by the moſt certain of all Rules, there is no Rule ſo General,

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neral, but it hath some exception ;
 nay there are so many exceptions, that
 we have often cause to doubt on
 which hand the Rule is.

And yet nevertheless men make
 Axioms in all Sciences, but chief-
 ly in Physick, which taking upon it,
 the Government (as it were) of
 nature, wraps up in general Laws,
 all diseases with their Causes, Sym-
 ptoms, and Remedies ; although,
 as in the Law, so likewise in Physick,
 there never happen two cases alike.
 And when these Rules come to be
 applyed to practice, every one con-
 fesseth that he doth not find that po-
 wer of those Laws, which he had im-
 gined to himself. But this is chiefly
 to be understood of particular and
 specifical diseases, such as the Pleu-
 risie, the Cataract, and the Gout.
 For general diseases, and such as meer
 distempers, may be cured by as ge-
 neral remedies ; that is, by such
 things as have contrary qualities.

The second said, That specifical is
 that which is determined to one ;
 and hath above it, Generical, and
 below

below it, Individual: Now the question is, Whether there be any remedies so determined to one *species*, or sort of disease, that they are fit for none else. I do think, that seeing there are diseases of the whole form, or frame of Man, as are pestilent, venomous, and malignant diseases; so there are likewise as general remedies. And experience shewes, as in divers admirable cures, that there are remedies; the effects of which, do not depend upon their first qualities. As in Rheubarbe to be purgative, in Mugwort, to be good against fits of the mother, and in Bezoar to be Cordiall, comes not from being cold or hot in such a degree; for then every thing of the same temper with them, would be purgative; good against fits of the Mother, or Cordial, which is not so. But there is no reason why the same Remedy may not be fit for one particular disease, by its occult qualities, and yet good for others by its manifest qualities, as food also is medicinal.

The third said, That this question

on depends upon another, namely Whether mixt bodies work onely by their tempers and first qualities, or by their substantial forms, and specifical vertues. For if the working of every thing do not depend upon its whole form and substance then Medicines cannot cure by their qualities of heat and cold, but by a particular and specifical vertue, proceeding from their form, and wholly contrary to that of the disease. For the understanding whereof it must be observed, That as the natural constitution of each Mixt body doth consist in a perfect mixture of the four Elementary qualities, and in the fit disposition of the Matter, and in the intireness of the form, so may it be changed one of these three wayes, either in its Temper, or in its Matter, or in its Form. And from thence it comes, that each mixt body, (as all medicinals are) can work upon our nature by its first, second, and third Faculties. The first Faculties come onely from the Mixture of the four qualities, according to the diversity of which, the compound

compound body, is either hot, as Pepper, or cold, as Mandrake, or moist, as Oyle, or dry, as Bole-Armeniack, not immediately, but in operation. And by this Faculty only which proceeds from the temper of the thing, it is, that the Medicine works chiefly upon the temper of mans body.

Their second Faculty comes from the different mingling of these same qualities, with the Matter. For a hot temper joyned with a matter, disposed according to its degree of heat, shall be opening or eating in, or corrosive, or burning, or of some other vertue, wherof there are many sorts, according to the degrees of their mixture, from whence they are said to be either Attenuating, or Thickning, Scouring, or Sticking to, Rarefying, or Condensing, Loosening, or binding, drawing, or beating back, softning, or Hardning: and by this second faculty onely, do Medicines work upon the Matter.

The third Faculty of Medicines, is that which comes not from their quality, nor from their Matter, but from

from their Form, and from their specificall and occult vertue; and such is in the herb Sina, the faculty of purging away melancholy, and in Terra Sigillata, or Lemnia, the fortifying of the heart against poysons; as also the Scorpions killing with his tail, and thence some poysons do kill, without altering the Temper.

The fourth said, That diseases are to be considered either in their *genus*, or in their *species*, or in their individuals.

For the first, When the disease is nothing but a disposition disturbing the workings of nature; it may be cured by regaining the natural disposition.

As for the second, If it be a distemper (for example) cold in the second degree, then the specificall Medicine for it, is hot in the same degree; if it be a disease in some of the members of a mans body, as (for example) an obstruction, then the only remedy is, to open the Conduits. If it be a breach, then the remedy is to peice again what is parted asunder: But

f the disease be considered in the individual, whose substantial Form it destroys ; then must we use particular remedies of the same nature ; and , those are the true specific ones.

The fifth said, It is the same thing with the causes of health, that it is with the causes of diseases, Now we see that the same thing is hurtful to one, and not to another, and that not only in different *species*, but also in several individuals of the same *species*, because of several circumstances. And therefore some remedies will cure one, and will kill another ; nay and that which was lately good, may be now hurtful for the same individual : so that it is impossible to assign any specific remedies for an individual, and yet it is an individual man that must be cured, and not the whole *species* of man.

The sixth said, That in nature, every thing is determined to one particular Action ; and this proceeds alone from its Form and Being, which hath a neerer relation to that one Action,

Action, than to any other : So a Tree is determined to bring forth one fruit rather than another, It is the same case with those remedies, which are had from the three Families of Animals, Vegetables and Minerals. Some are proper to purge one particular humour, as choler, or melancholy, or water, or they provoke vomiting, or urine, or by sweat, or they are discussive, or cause sneezing, or stop coughing. Other Medicines strengthen one particular member, as the heart, the head, the liver, or the spleen ; Some again are good against particular poysons ; So Treacle is specifically good against a bite by a viper ; So a Scorpion applyed to a place, which he hath stung, heals it ; So the Oyle of Pine apple kernels is good against Orpiment ; So long Hart-wort & Rue are good against *Aconite* or *Wolf-bane*, and the rinde of Lemon Tree against *Nux Vomica* : and the seeds of winter-cherry against *Cantharides*, and Mummy against the Ulcers made by wilde (purge : and the flower of water-

er-Lilly, against *Hellebore*. So the root of wilde Roses, and the herbs Gentiane, Balme, Betonic, and Pimpernel, are excellent against the biting of a mad dog, and so it is with others.

There are others called Amulets, which being worne about the neck, or laid to certain parts of the body, do preserve from diseases. So (as *Galen* himself reports) Pionie worne, keeps from the falling sickness; So Wolfes dung allayes the Cholick, and Jasper strengthens the stomach; And *Trallian* assures that the *Atites*, or Eagle-stone, cures the quotidian Agues; and snails, and green lizards cure quartan Agues; and that an Asses forehead, and a nail taken out of a broken ship, are good against the falling-sickness; So the ashes of Tad-poles and Frogs are used against the bloody Flux; *Lapis Judaicus*, and Goats blood, against the stone in the kidneys; and the water of a Stags head, and the bone of his heart, against the diseases of the heart. Now there is no reason

reason why all these marvellous effects should be ascribed to the first qualities; and therefore *Galen* laughs at his Master *Pelops*, who gave that reason for them.

The seventh said, That Physick, being first found out by use and experience, hath no need of reason in those things, which fall clearly under our senses; but only in those things which are beyond the preception of our senses; the which being confirmed by reason, are much the more infallible. However, when reason seems to thwart experience, we ought rather to stick to experience, so it be founded upon many observations: Seeing then that experience shews us there are many specificall remedies, whereof the weak wit of man cannot finde out the cause, it is better in this case, to rely upon sense without reason, than upon reason contradicted by experience. Now if there be specificall remedies for some diseases, there are also for all; but they are so very many, that we cannot know them. And who is that man that can know
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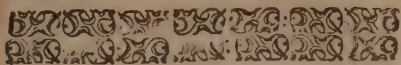
the vertues and properties of every thing in the world? The Chymists are of this mind, for they hold that all Medicines have their signatures, or their peculiar marks and figures, by which they resemble the parts or diseases of mans body, and that they are writings; as it were) sealed with the hand of God, to teach men their faculties.

Whence it comes that Lung-wort is good for the lungs, Stags tongue for the spleen, Poppy and green Nuts for the head, Satyrium or Ragwort for the testicles, Winter-cherry for the Bladder, Hart-wort for the Womb, and Madder for a broken shinbone, Eyebright for the eyes, *Salomons* seal, and Through-eaf for those that are burst, because the root of the first is like the Hemia, and the stalk of the other passes through its leaf, as the gut doth through the cawl, the root of Tormentil, red Sanders, and the Bloodstone, for the bloody Flux, and *arduus Benedictus*, and other tickled plants, are good against the tickling stiches in the sides.

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A
CONFERENCE

Concerning the
Philosophers-Stone-

THe first man said, That
the Poets had reason to
say that the Gods had
left hope for men in the
bottom of *Pandora's* box, after all
their other goods were flown away;
for nature dealing gently with man,
doth so order it, that the almost in-
finite number of accidents of his life,
(and those for the most part trou-
blesome ones) cannot on the one
hand lay him too low, but on the o-
ther hope wil raise him again as high.
For not to speak of Hope, as it is the
H 2 chief

cheif of Christian vertues, accompanying a man even in death, and easing him of the pain of all his evils ; Is a man in affliction ? He comforts himself with hope of coming out of it ; Is he of low birth ? He hopes by his brave exploits to make himself Noble. If poor, to enrich himself, if sick, to heal himself : Nay though he want the ordinary means of obtaining these ends, yet is he not discouraged.

But that which most deserves to be laught at by those which think it impossibly, or to be admired by those who will search deeper into the whimsies and fancies of men, is that an old, weak, sick, poor man, should nevertheless hope to be one day attended like a Prince, and not onely to grow sound again, but also young and handsome. How can all this be ? Why, by the Philosophers Stone, which is the great work, the All-heal, the *Elixir*, and the universal Restorative. Now this being far from all likelyhood, and there being divers other absurdities

in that Chymical Art, it makes me believe that there is no use of it, but to comfort miserable men with.

The second said, that the Chymists, who busie themselves about the Philosophers stone, are of two sorts.

The one sort, though they promise transmutation of Mettals by mixing, fixing, cimenting and other operations, yet do nothing but give Tinctures to the Mettals by their Sophistications.

The other sort, call themselves the true Sons of knowledge, and meddle not with particulars, but onely with this great work, at which they all aim, though by severall wayes some of these, think to get it by blowing, and their way is to put gold and quicksilver together, which they keep for nine moneths long in a furnace, over a lamp. Others think it a very easie business, & call it the work of children, and say that to attain it there needs no knowledge but of the matter, the Fire, the Vessel and the manner, for the rest comes as it were of it self, after

one hath received it by tradition, which they say is the onely means to get it. There are some also who attribute this work to Revelation, and say that we need onely to pray to God for it, and these believe that it is contained in the Scripture where it is said, That there needs a great deal of clay to make Pots with, whereas a little powder will make gold; and that it was this kinde of knowledge which did so enrich *Solomon*, that Gold (as is said in the Scripture) was in his reign as common as stones, and that the gold of *Ophir* was that which the Philosophers Stone had changed, and made much more excellent than natural gold; and what is said of the ships which he sent to fetch it, is spoken but Parabollically, and figuratively, as was that story of the golden Fleece; for the golden Fleece was nothing but a Parchment wherein this secret was written; but the greatest number of Chymists are of an opinion made up of both these; for they say that to obtain it, men must work

and God must help by an extraordinary grace and favour: I do not with them, that there is a Philosophers Stone, or at least, that it is possible to be found out; That the matter of it is salt, and that its fire is motion. For seeing both these are found every where, this property fits them very well. For salt may be drawn out of all bodies, & heat likewise proceeds from the rubbing of bodies one upon another, in imitation of that heat which the Heavens do cause here below.

The third said, That the Philosophers Stone is a powder of projection, which being in a very small quantity thrown upon imperfect Mettals (as all Mettals except gold are imperfect) doth purifie and heal them of their Leprosie and uncleanness, so that having purged them of their dross, and heightened their degrees, they obtain a more perfect Nature: for Mettals differ from one another, onely in degrees of perfection.

This powder is of two sorts, the white, which serves to make silver with; and the red, which being

more concocted, is fit to make gold with. To obtain this, aman needs the perfect knowledg but of three things ; that is to say, of the Agent, the Matter, and the Proportion requisite, to the end that the Agent may draw out the inquired Form, out of the very bosome of the Matter duly prepared, by the application of Active to Passives: The two first of these three are easie to know, for the Agent is nothing but heat, whether it be of the Sun beams, or of our common fire, or of the dunghill, which they call the Horse belly, or of *Maries* bath, or of Animals? The Patients are Salt, Sulphur, Mercury, Gold, Silver, Antimony, Vitriol, or some few other such like things, from which what we have to look for, experience will easily shew. But the application of the Agent to the Patient, the determination of the degrees of heat, the last preparation and disposition of the Matter, cannot be known but by much pains and long experience, which
being

being very difficult ; from thence it comes, that in this Art, we see more cheats and impostures, than truth ; and yet Histories do assure us that *Hermes Trismégistus*, *Geber*, *Raymundus Lullius*, *Arnoldus de Villa Novâ*, *Flamellus*, *Trevisanus*, and some others have had the knowledge of it.

But whereas this small number of those which they assure have had it, an almost infinite number of others have undone themselves by it; the search of it seems to be more curious than profitable.

The fourth said, That as the Mathematicians, by endeavouring to square the circle, though they have not done it, yet are come to the knowledge of divers things which they knew not before ; So the Chymists, though they have not light upon the Philosophers stone, yet have discovered admirable secrets in the three great Families of Animals, Vegetables, and Minerals. Now though no body had ever yet had it, yet may it be possible

ble to be found out; not onely for this general reason, that nature hath not given us desire in vain but particularly because all Mettals are of one kind, being made of one Matter, which is Sulphur and Mercury, and are concocted by the same heat of the Heavens, and differ onely in the coction, as the grapes of one bunch, which ripen at several times. Which appears to be true, because gold and silver may be extracted out of all Mettall yea, even out of Iron and Lead which are the most imperfect of all. So that Art ought not in this case to be counted inferiour to those things which it perfects. And the Greek Etymologie of Mettals do shew that they may be changed from one to another.

The fifth said, That as in the production of corn by Nature, the corn and the fat juice of the ear are the Matter, and the Efficient cause is partly internal and inclosed in the grain; and partly external, that is, the heat of the Sun; and

that the place is the bosome of the Earth. So also in the production of gold by Art, the Matter is the gold it self and its quicksilver: the Efficient cause is partly in the gold, and partly in the external heat; the place is the furnace which holds the egge of glass, wherein is inclosed the Matter, which dissolves and turns black, (and this they call the crows head) then grows white, and after hardens into a red lump, so hard that they call it a Stone, which being beaten to powder, and kept three dayes together over a strong fire, in a vessel Hermetically sealed, turns into a purple colour, and then one dram of it will turn two hundred drams of quicksilver into pure gold, and the whole Sea too, if it were of like Matter.

The sixth said, That Art may imitate Nature, but cannot outdo it; As it would be, if men could change other Mettals into gold, that being impossible for nature to do, even in the Mines, and in never so long time.

For

For Mines of Iron, Lead, Tin, or Copper, never become Mines of Gold or Silver; therefore muchless can the Alchymist do it in his furnace, & no more than he can produce something more excellent than gold, as this Philosophers stone would be: for gold is the most perfect compound of all mixt bodies, and is therefore incorruptible; muchless can the Alchymist bring to pass a thing, concerning the immediate Matter of which, its Efficient cause, its Place, Time, and Manner of working, men are not agreed; there being as many several opinions about it, as there are Authors, who are in great number.

And besides, it is a mistake to say, that Metals are all of one kind, and that they differ but in coction, for we see that Iron is more concocted than Silver, it being harder, and not so easie to melt, and because their differing is needful for mans use. Now those perfect *species* which are neer of the same kind as Metals are, do never change into one another,

(III)

another, no more than an horse changes into a Lion. Nay, if there were such a Philosopher's Stone could work upon Mettals, yet would it not make gold or silver, but other stones like it self, or else would onely imprint its qualities in them, according to the ordinary effects of all natural Agents. And if it were true that this powder of Gold, being thrown upon other mettals, could produce more Gold, as one grain of corn, being sown in the ground, doth produce many other grains; yet ought the same order and progress to be observed in the multiplication of gold, that is in the production of corn: but this the Chymists do not, nor they will have their multiplication to be done in an instant.

The seventh said, That seeing art doth draw so many natural effects out of one fit matter, as out of little worms may be had Serpents, Frogs, Toads, Bees, and Mice, and considering that the subject of these Metamorphosies, is a great deal harder to receive life than mettals
(which

(which are insensible) to receive Form as well divisible as its matter. He did not see, but that (at least, by the extraordinary help of good & evil Angels) men might come to have some knowledge of it. For besides, we see that several *species* naturally change the one into the other, as *Egyptian Nitre* turns into stone; *Jasper* into *Emerald*, the herb *Basil* into wilde *Tyme*, Wheat into *Cockle*, and *Caterpillers* into *Butterflies*.

And if we will believe the *Scythians*, they have a *Tree*, whose trunk falling into the water, turns into a bird.

Philaret



PHILARETVS TO EMPYRICVS.

S I R,



Hough I am not ignorant that the Secrets you possess, are equally unknown in their compositions, and famed for their effects; yet I dare confidently expect from your goodness and Communication of that which was proved so successful in the cure of that disease, that the Proverb hath listed amongst the inconveniences of Wealth And though I doubt not but the charitableness of your own disposition, needs no
Auxiliary

Auxiliary motives to obtain the grant of so just a favour ; yet a desire to let you see that Piety and Reason are no less your Petitioners in this particular, then *Philaretus* will I hope excuse my zeal, if to justify your good nature as well as my request, I take leave to represent to your consideration, the immensity of that goodness, that excludeth not its very enemies from its gracious effects, and there heapeth benefits, not onely where they were never deserved, but where they never can be returned: this is a noble president and fit for your raised spirit ; whose imitation cannot possibly mislead you: since both Gods, Wisdome and his happiness, being no less infinite than his goodness, places it above controversie, that a transcendency in the one, is not at all inconsistent with the possession of an equall degree of the others. Our Saviour assureth us, that it is more blessed to give than to receive, and in effect, we see that God that enjoyeth a felicity as Supream as any

of his Attributes, maketh it his continual employment to oblige, and that there where he cannot expect a Retribution. And therefore the more diffused, and the less selfish and mercenary our good actions are, the more we elevate our selves above our own, and the neerer we make our approximations to the perfections of the Divine nature. But to descend from these abstracted thoughts into less Platonick considerations, we are all acquainted with the strong obligation, that not charity onely, but bare humanity layeth upon us to relieve the distresses of those, that derive their pedigree from the same father we are descended from, and are equal partakers with us, of the Image of that God, whose stamp we glory in. And can we fancy that all the duties of charity are fulfilled with the emptying the refuse of our servants tables into the poor mans basket, and giving a piece of market money to a shivering Beggar? (though we deny not those acts their just commendation)

mendation) no, as our neighbour,
 so far forth as he is afflicted, is the
 object of our charity; so all that we
 are to do, either to remove or sweeten
 that misery, is to be comprehended
 within the Acts of our charity,
 which doth therefore not confine us
 to any particular kinde of assistance
 to our neighbour, that we may
 know it to be our duty to assist
 him in all kinds. Therefore doth the
 Scripture reckon the visiting of the
 afflicted and the prisoners, and the
 comforting of the sick amongst the
 prime and most eminent productions
 of that vertue; and therefore our
 Saviour himself (the exacte
 President sure, of what his whole
 life was a continued practice of)
 did far seldomer employ his omnipotence
 to feed the hungry, then he wrought
 miracles to heal the diseased.
 Certainly the almes of curie is a
 piece of charity, much more extensive
 than that other of relieving, since
 onely beggars are necessitate of
 the last: but Princes themselves
 do often need the former. W
 sho

Should we think it a greater charity
 (or more our duty) to give a dis-
 tressed wretch shelter from the na-
 tural cold of the air, than to
 protect him from the agonish icyneſs
 of the blood? or to shade him from
 the outward ſalutes of the hot Sun,
 then free him from the inward dog-
 layes of a burning Feaver? Sure
 this is not a charity much inferiour
 to the preſerving of mens lives, to
 eſtore them that good, without
 which, life it ſelf is but a miſery.
 How greatly, and how juſtly do we
 deteſt thoſe Uſurers, that hoard up
 all their bags from all thoſe uſes,
 that onely can give riches the Title
 of a good? And yet the avarice of
 roſitable ſecrets, is by ſo much
 worſe than that of money, by how
 much the buried Treafure is more
 excellent. How univerſally ſhould
 he be execrated, that in a ſcarcity
 would keep his Barns cram'd,
 whiles he beholds his pining neigh-
 bours ſtarving for want of bread?
 And yet the cenſured Miſer cannot
 ſtrow his corn without loſing it;

whereas receipts, like Torches, that in the lighting of others, do not waste themselves, may be imparted without the least diminution. Certainly if (as a wise man allegorically said) he is as much guilty of the extinction of a lamp, that denieth it necessary oyle, as he that actually bloweth it out: they will not have a little to answer for, that by a cruel refusal of Sovereain receipts, permit the torments, and the death of thousands; they might (without their own least prejudice) have prevented, that had rather manifest a bad nature, than reveal a good secret, and hazard the lose of an eternal life to themselves, rather than either prolong or sweeten a temporal life unto others. Lastly, had all men been of this Retentive humor, how many excellent receipts must they themselves have wanted, for which they must acknowledge themselves beholdning unto others? Had men been so covetous of, and in the particular, their possessions would be, perhaps as narrow as their charity.

rity ; that costive humor, being not
 more fit to bury than unapt to ac-
 quire. So that a kind of interest and
 justice as well as charity, seemeth
 to oblige us to make those goods
 communicable, that became ours
 but upon that score. Let us not then
 be less civil to our Posterity, than
 our Predecessors have been to us ;
 but conveying to our Succeeders at
 least those benefits we derive from
 our Ancestors ; let us not refuse our
 imitation to what we think worthy
 of our applause.

And now Sir, having thus pre-
 sented you with such thoughts of
 mine upon this Subject, as its Na-
 ture did readily suggest, I shall take
 the liberty succinctly to discuss
 their evasions, that are of a contrary
 case. And in the first place, I find
 some Physicians objecting, that ha-
 ving laid out much of their mony, and
 more of their time, in the search of
 such and such a secret, that discovery
 now become either their Fortune,
 or their Subsistence, and by conse-
 quent the divulging it to others,

would prove destructive to themselves. In this case I must ingeniously confess that all I can require is, that they deny not those that want it the benefit of the Composition, whilst that bewrays not the receipt, and refuse not to impart the Secret itself to those that need it, upon reasonable terms: for they that will not assent to this, must flie for shelter to some other excuse. In the next place it is objected by divers, that their receipts are of more curiosity, or at least have no relation to the cure of our Diseases. In which case, though I will not precisely exact their publication, yet let those whose secrets may any other way advantage the publick; (since 'tis not the kinde so much as the utility of our knowledge, that obliges us to dedicate it to the publick service). Remember his fault that folded up his Talent in a Napkin; and fear to feel his doom, whose fault they commit. Another thing must require both of these and of the Antecedent secretists, is, that they take a spec

al care to have their receipts survive their persons, consigning them into the hands of some confident or other, that they may not follow their owners to the grave (where next a bad conscience the worst companion is a good secret) and give men occasion to resemble them to Toads; who if we may credit the vulgar's uncontrouled report, when they feel themselves upon the point of dying, destroy that Antidotal stone in their heads, which is all that is worth any thing in them; lest men should have cause to vaunt themselves of being the better for them; such people are in this worse than very Usurers and Hogs themselves; that these do some kind of good after their decease, but they take a great deal of pains to be as little guilty of that humanity after they have left the world, as they were whilst they lived in it. Others there are, that to excuse themselves, will tell us, that they received their receipts but upon condition, and that ratified, perhaps with an oath, never to disclose

them ; or (to give it you in a Periphrasis) that never any body should be the better for them. To which all that I can justly answer is, that if this promise have indeed been seriously made, it is a greater fault to violate it, than it was to make it. Though I am apt to believe that if all men declined the taking of receipts upon these terms, they might have them upon better. But by the way I must take leave to wonder at their niggard humour, that will thus stint their own charity, and in the presenting us a good, clog it with a restraint, so unsuitable to its Nature, that strips it of one of its Noblest Prerogatives, which is to be diffusive of it self. Some I have known, and those too conscientious, that alleadge, that the easie divulging of receipts, makes our Physicians less careful to beat about for remedies themselves when they find them already pared to their hands. To which I shall reply, That granting that to be true, which is not undisputable, it is far better to pleasure some few

drones,

Irones, than venture the perishing
of whole swarms of Bees. Shall we
not ease the pains of Legions of an-
guish Christians, for fear of sparing
the pains of a few undiligent Physi-
cians? We know how contrary
his practice is to his, that would
have spared *Sodom* it self for the sake
of ten good men. Besides that, if
our Physicians be lazy, so much the
greater is our necessity of using
other means to recompence that
want. Of the like nature with this
their excuse, or patience rather, that
pretend a fear, that if their composi-
tions should come to be divulged,
they would presently be sophistica-
d or disguised: whereas them-
selves bestow the mixtures in their
native purity. But thus they de-
fine the doing of a certain good
upon the sore, and perhaps causeless
suspicion of a contingent harm;
founding their own want of cha-
rity, upon an uncharitable and
likely apprehension of anothers:
as if the first inventor of navigation
could have conceal'd from us that
admirable

admirable and beneficial Art, for
 fear Pyrates should likewise hap-
 pen to abuse it. Had those Ancien
 Physitians that cure yet in their
 Coffins, and preserve the Lives o
 others after the loss of their own
 been frightened with these ground
 less jealousies, the Church-yard
 had been frettilly throng'd ere this
 and the dul Sextons spade al
 ways might be as busie as the Gard
 ners. Besides, that 'tis very unlikely
 there should be then more false re
 ceipts believed, when there ar
 more true ones extant to confut
 them. If men will counterfeit re
 ceipts, they may easily suppo
 spurious compositions in spight o
 the concealment of the true one
 but sure the easiest way to preven
 that kinde of cosenage, is to be l
 liberall of the Legitimate receipt
 as to make men not to need it. C
 thers there are, that promise i
 deed a publication of their secret
 but resolve to suspend it till the
 die.

But to omit how much the revie
 ar

and ordering of these secrets, or their neglect will either distract or trouble us upon our death-bed, and not to mention how unfit it is, to sow in harvest what should then be ready to be reaped ; and for a vain ostentation to delay both the good they might have done all their life time , and lose all the praises it would justly have deserved ; To skip all this, I say, how many have we noted, whom either an unripe Fate would not give respite to effectuate those Intentions , or the fals usurpations of their Friends or Executors, hath cheated of that glory themselves might justly have expected. Sure these Posthumous Treatises on Theames, that have so great a tendency to the publick good, that are rather the Authors dessein than his misfortune, are not usually more void of charity than Judgement : Since they deprive the writer both of the praise of his labours, and of the possibility to reform his errors. Others there are, that seek an Apology
in

intelling us that if 'twere any receipt of ordinary value, they would not scruple at its communication, but being a rare and a most excellent secret, you must pardon them forsooth if they think themselves only worthy its possession. Which is in my opinion the very same reason, that most should prevail with them to disclose it : for the more fanative the remedy is, and the greater the benefit is, its knowledge may afford, the greater obligation lyeth upon the owner to impart it, since our services will be expected proportionable to our abilities. For the nature of good is to grow greater by extension, but careful providence foreseeing how inclinable frail men would be to selfishness in the dispensation of such goods as these, hath most wisely provided, that the parting with these goods should not prejudice their possession, nor liberality impoverish him that uses it. Whom the Nature of the riches he disperses, resembles to the Sun, who
though

though so bountifully he bestoweth
 his Beams on the whole universe
 never findeth a scarcity of them in
 himself: but the much greatest num-
 ber of our secretists doth consist of
 those, who are ashamed to con-
 fess it, smother their secrets, one-
 ly that they may be still talked of
 for the sole proprietaries of those
 rarities. But to let thousands pe-
 rish, lest another should have the
 honour of their cure, to endeavour
 rather that our receipts should be
 known by few, then that they
 should cure many, and to prefer the
 vanity of possessing a Rare secret,
 to the satisfaction of having em-
 ployed a successful one, are excuses
 that will hardly pass for currant at
 that great day, when many shall
 be excluded heaven for suffering
 others to be snatcht up thither be-
 fore their natural time, and when
 all men shall be crowned not for
 the excellency of what they have
 done. But because such a kind of
 people, use to be very little toucht
 with considerations of this nature,

I shall onely intreat them a little to consider whether it be not a greater glory to oblige (and have many wear ones Livery) than to gain the reputation of having buried hoards, by keeping ones secrets more close than Ingeneers do Mines, which the least vent defeats. Experience it self can teach us, that our Physitians have got more honour by those few secrets that have died with them: as indeed it is not over probable, that closeness should have like advantages with Liberality, in the acquisition of esteem and of applause. Lastly, some of our Chymists do object, that had they in their power that great Elixer it self, they call the universal Antagonist of all diseases, they should think it as unlawful to disclose as happy to possess it; partly because such extraordinary discoveries being rather inspired than acquired, ought not to be profaned by being divulged, and partly too, because that in these dissolute times it would be a tempting

tempting invitation to all kinde of
 Ryot and Intemperance, by secu-
 ring us from the danger of the dis-
 eases that attend them. It is strange
 methinks, that conscience should
 be fallen out with charity! But the
 objection it self furnisheth us with
 an answer to it; for if, since the
 negative is very probable, the Elixir
 be a secret, that we owe wholly to
 our Makers Revelation, not our
 own industry, methinks we should
 not so much grudge to impart
 what we did not labour to acquire,
 since our Saviours prescription in
 the like case was this: *Freely ye
 have received, freely give.* Should
 God to one of our Divines reveal
 some newer Truths and Secrets of
 his Gospel, would we not condemn
 him for the concealment of what
 was imparted but to be communi-
 cated? Those secrets that were
 intended for our use, are not at all
 profaned by being made to reach
 their end: but by being fettered
 from the diffusiveness of their na-
 ture. And therefore though God
 should

should address those special favours but to some single person; yet he intendeth them for the good of all Mankind, and to make that Almoner to whom he trusteth them, not the grace but the steward of his graces.

As for the other edge of the objection, shall we that think it unlawful to do evil that good may come of it; think it just to forbear duties lest evil might ensue? And shall we let good men languish and perish for want of opportune relief lest others should be encouraged to expect it? Besides, that the same Reason that is here alleadged, would justifie the concealment of all other secrets; since neither is there any of them that is not abusable, nor would our Gallants venture upon excesses as they do, did they not confide in the vertue of those receipts we have already. To omit that to imagine to restrain vices by refusing men the remedies of those excesses they seduce them to; is a dessein as unlikely

likely as the means are uncharitable. Since our inclinations alone being sufficient to vice, the obstructing onely of the outward performance, whilest the desires are unreformed, doth make abstain not from the sin, but onely from the act. Sure many of these envious Salamanders, will one day finde their knowledge to be both their misery and their crime; when those rich secrets that were bestowed as jewels for their charity, shall serve but to aggravate their guilt. Then they will be forced to endure far greater torments than those that they declined to cure, and with as little pittie as they here expressed, it being as foolish as unjust for them to expect that mercy that they refused to give. But by this time Sir I fear that I have made you as much need a receipt against impatience, as my friend doth one against the Gout; and therefore I will here conclude both your trouble, and this letter which beseeching you to do me the right to believe, that

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I shall not more willingly owe my
life to your skill, than it shall be
employed in your service, by

SIR,

Your most humble and

obliged servant

PHILARETUS.

A SHORT
And easie Method
OF
SVRGERY,

For the curing of all fresh
W O U N D S,
Or other Hurts:

Especially commended
to all Cyrurgions, serving in
Wars, whether by Sea or
Land; And to all that are
employed in the publick Ho-
spitals of the Commonwealth.

Newly translated out of
Dutch, 1654.

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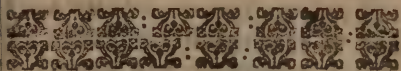
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To the worshipful *Tho.*

Allen, and *Tho. Bowden*, present Wardens, *Mr. Martin Brown* Alderman, *Mr. Edward Arris*, *Mr. Henry Boone*, and the rest of the Assistants of the Company of Barber-Cyrurgeons, *London*, &c. With all the skilful Practitioners of that Noble Science in *England*, *Scotland*, *Ireland*, &c.

Gentlemen,



Pon my return out of the Low-Countries, where in *Holland*, *Brabant*, and the Province of *Utrecht*, I have spent almost the time of an ordinary Apprentiship, visiting the Universities of *Leiden*, *Lovan*, and *Utrecht*, and dwelling some years in the renowned City of *Amsterdam* to satisfy an honest curiosity of knowing

ing the world (which is justly said to be epitomized in *Amsterdam*), and to accomplish my studies of nature, Philosophy and Physick, I visited my very worthy friend *Samuel Harlib* Esq; (the great lover and promoter to his power) of all ingenious Arts, and Artists whatsoever, of whom I received a paper printed in *Dutch*, with his earnest request that I would take the pains to make it speak English, because (as he was very much persuaded) that the common good of the English Nation would be hereby not a little promoted; forasmuch as the spreading of these Chyrurgical Medicines was recommended to him from his worthy and intimate friend Mr. *Moriaen*, a Gentleman of knowing integrity and repute, dwelling in *Amsterdam* (as my self can witness) excellently versed in the Mathematicks, curiously seen in the Mechanicks (as becomes him that was born at *Neremburgh* in upper Germany) studied in Divinity and Physick

* *A City famous for ingenious inventions, Mathematica, Mechanical.*

bu

but especially seen and practised in the Chymical Laboratory, as well as in the subtil & sagacious conceptions of the witty *Van Helmont*, *Paracelsus*, and the rest of the Tribe (a generation of writers in main respects, deserving largest commendations from others, if it were not their ill luck for the most part to be over large in praise of themselves, and their preparations; but peradventure the want of good neighbours may excuse them (at least in some measure) from so ingenious and learned hand Mr. *Harblib* received this discourse, not as from the Author, but as Promoter of the same, as having full knowledge of the truth of the Contents, when I had presented my much honoured friend with his paper in English, his former request begot another, viz. that I would devise some way how the Contents might be published to the best advantage, so as the matter might come to trial, I could devise no better way (worthy Gentlemen, ingenious Artists) than by

recommending the same to your impartial trial, as knowing you both able to judge, abounding with opportunities of trial, and of that candor and ingenuity, that you will make a true report of what you finde, not being offended at the appearance of Empericalness in the discourse or practice therein commended, nor fearing that if these Medicaments prove so effectual as it is said, that they shall hinder the repute of the ingenious Chyrurgion, or make him seem less useful, forasmuch as the Author requires a skilful Artist, and refers many things in the application of his Balsoms, to the judgement of the expert Operatour, What the Author is I can say no more, but that it appears in the discourse that he was no natural Dutch-man, but rather as I guess a *German*, which Nation God hath made very happy in the invention of many profitable remedies in Physick and Chyrurgery, by reason I suppose of their pertinacious industry in ma

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nual experiments, and because of
their great courage in daring to
haunt untrodden paths in the Quest
of natures Secrets. I commend the
whole to your skilful trial, and sin-
cere judgement, and rest,

*A real well-wisher
to you all,*

William DeRand.

*From my house in White
Crossstreet, near Crip-
plegate, Nov. 2. 1654.*

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Necessary Considerations for all learned and experien- ced men, who deal in Chyrur- gery, either as Practitioners or Teachers thereof.

BEing a lover of all know-
ledge as well in Chymi-
stry as Physick and Chy-
rurgery, and having ob-
served many things in my Travels,
I came at last to consider the multi-
tude of miserable souls, which pe-
rish in Armies and Hospitals, and by
all manner of wars. I forbear to
say that they have been sent unto
their last home through manifest
negligence in cutting, burning and
dismembring, so frequently practi-
sed in Hospitals, and the like houses
of charity. By which considerations

I was convinc'd in my mind , and brought into a continual thought, if there were no better, safer, and more compendious means to be used in the aforesaid cases, than what is commonly practised. And having weigh'd the matter, I found, that in general respecting the whole practice of Chyrurgery, as well in new as old hurts, it would be an hard matter at present to propound such a way ; but in particular, in reference to fresh hurts received in war, either in Water or Land service, as by shooting of Guns, cutting off any part or member, stabbing, gashing, beating or bruising, or what ever other fresh hurt, there may such a Chyrurgery be avouched to heal them all. To which end I have a Method, which (by Gods help) will not fail, which I have for mine own part practised, for above 25 years, finding by experience, that there is none like to it. Wherefore judging it needful in the highest degree to publish the same to the world, as one that should make conscience to die

die with such a secret unrevealed: I conceive (under correction, and without offence to any man be it spoken) that all Governours and Magistrates ought to recommend the same in charity, to all their respective Hospitals, and to make such maimed persons as lie in their houses of charity partakers hereof. And besides the charitableness of such a practice, it would prove likewise very beneficial and profitable unto themselves, when the maimed persons shall depart the sooner from the Hospitals, and the cries of the distressed shall not so long vex their ears, by reason that many violent and offensive practices of Chyrurgery, in such cases usual, shall by this Method be avoided.

Think but what a pleasant and comfortable thing it would be for a compassionate Chyrurgeon both at Sea and Land, so lightly, and with so small charge to dress and binde up a Patient, after the way that I shall shew anon. Consider what a work it is for a young Chyrurgion

rurgion that would travel, to carry
 so many Instruments with him, such
 an innumerable company of Irons,
 so many Salves, and Ointments, and
 Oyles, as would lade an Ass. So that
 it is work enough for a beginner in
 Chyrurgery, to know the Medica-
 ments and Instruments which he is
 to use, too much labour to carry
 them, and contrary to the gentleness
 of his disposition to use them, to the
 grief of the Patients, by raking in
 their wounds, and cutting their
 flesh, &c. O Cruel way of Healing,
 many times unnecessarily used, and
 which oftentimes troubles the con-
 science of the Operator, especially
 being once convinced how unneces-
 sary that ordinary way of practice is:
 I know very well that Ignorance of-
 fends not, that men knowing no bet-
 ter must do as well as they can, and
 that they must not throw away the
 foul water before they have clean.
 And therefore will I by Gods help,
 discover a better, more convenient
 and easier way of practice, onely
 beseeching the Readers that they
 will

will not throw any misaffection, or other conceit, cast the same behinde their backs, nor say what news have we here with this outlandish sojourner? We have lived so long, and our fathers before us, and have used this Method of Chyrurgery, we desire no better, we rest upon the Antiquity of our Art. Nay, but we ought to know, that in all Antiquity, or under the name of oldness, there hath still new matters been set on foot: and in all ages there have been, are and will be rare men, who bring things to light which are accounted and called new things, whereas such things are often older than those which are accounted of greater age. And every understanding man in his own faculty daily sees, that there is (as *Solomon* said) nothing new under the Sun: it hath been but for a while out of the knowledge and memory of men, and then returns into their knowledge, and therefore by such as did not know it before, it is called a Novelty. So is this that I propound, a thing
that

that hath been long in the world, that is of age and Antiquity, onely it hath been parceled out, one man having one part, another a second, another a third, &c. and my work it hath been with great diligence, pains and cost to collect all into a Sum, yea, and by long practice I am so experienced, that I am able sufficiently to inform thousands of men to practice the same.

Now I desire the Reader not to misunderstand me, but to remember that this Method pertains onely to fresh hurts, and that it is invented to spare (for the most part or very neer) for the future, all use of tents, corrosives, sawes, tongs, probes, hammers, nailes, yea, and the greatest part of oyles, salves, unguents, and other usual implements: forasmuch as in our Method, we very seldome or never make use of them. It may happen in some rare accident, that we may put a tent into some wound that goes just through the skin and no more, to keep the skin from closing (though I seldome find occasion

so to do) and it may fall out in a
 great exulceration where the matter
 lies visible and at hand, and the pa-
 tient is impatient and unruly---
 that we cut the skin just thorough,
 and so with hurting and forcing the
 Patient, we let the matter purge a-
 way. Howbeit this falls not often
 out, forasmuch as I hold it together
 with defensatives, and put it into
 good digestion by my Balsoms, so
 that it seeks and makes its own way
 into the light, breaking of it self,
 and so it becomes quieter and better
 disposed to the cure, forasmuch as
 all manual incisions, either close up
 of themselves, or at least are very
 apt to close up, which is the cause
 that men are forced to use a tent;
 which an hurt, breaking of it own
 accord hath no need of, which com-
 monly keeps open of it self to the
 very last, and then shuts it self up,
 as I by many years experience have
 found. And I do assure the honest
 truth-loving Chyrurgion, that I
 speak nothing at randome or uncer-
 tainly, but that I propound (with
 L Gods

Gods blessing) a sure, sweet, soft way, which will stand him in stead at his greatest necessity. And though I propound this method, as proper for fresh hurts, yet may the skilfull Artist do incredible wōders hereby, in other cures that occur to the diligent Practitioner; of which I think not fit to make any further speech.

Know then, that this Chyrurgery which I propound and offer unto you, consists onely in three Balsoms, and two Plasters. But although a good Chyrurgion may satisfie all intentions herewith, yet I have thought good to augment the number to five Balsoms; all which being experimented by the skilfull Artist, he may make use of that which shall serve his intent the best; especially seeing one Chyrurgion hath a better hand in curing than another and there is great difference in the flesh of several men, in the point of aptness to be healed. Neither is it in my meaning, that men should presently cast away, and throw asid what ever belongs to the present practice

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practice of Chyrurgery, and use only this way of mine, by no means; but my advice is, that the Cyrurgion would have in his shop, or in his Chest, some of my Medicaments, that so upon occasion having made proof of mine and his own, he may give the commendation to those Medicaments that best deserve it. I shall now proceed to number and describe unto you my Balsoms.

*The Balsoms numbred up, with
their properties and manner of
Application.*

Number 1.

This Balsom marked Number 1. I call, *Balsamum universale naturale*, that is an universal natural Balsom; because that it is the greatest Actor in all my Method of Chyrurgery; for, whether the Patient be shot, or slashed, or stabbed, or otherwise hurt: take this Balsom and apply thereof presently after the blood is stoppt; or if by reason of

L 2 the

the extremity of the hurt falling upon reins and Arteries, the blood cannot so soon be stopped, yet apply of this Balsom thereto; after it is censed in a spoon, so much as the nature of the wound shall require, whether it be deep or shallow, &c. make the spoon so hot, that you can but endure your finger upon it without burning. If it be a deep shot or a stab, squirt it in very warm with a seringe, whether it go through the wound or not; for if the wound go through the member or part hurt, the Balsom will flie through, if it go not through, the Balsom will recoil back. If it be a flat, bruised, or battered hurt, anoint it with a feather dipped in this Balsom, so that it come to the ground or bottom of the wound, and then lay on the Plasters according to the ordinary practice of Art, so as to cover the whole maimed place. And this must be done once a day, unless some great quantity of matter do work out, for then it may be opened in the evening to air it and discharge it from the matter;

matter; and lay the Plasters on again, without using any more of the Balsom.

With this Balsom are in a manner all wounds healed substantially, and from the bottom; and take notice that in such hurts as you apply this Balsom to, you need not to try or search with tent or probe how deep the wound is, the Balsom will do that for you, searching through and through better than you can do by any means whatsoever; neither need you to put any tent in to keep it open, for the Balsom will not suffer it to close, till the ground or bottom of the wound or hurt have sufficiently purged it self. I speak not of cleansing the wound every time it is drest with warm Brandewine, salt water, or other wine; seeing the skilfull Chyrurgion knows that the wound must alwayes be clenfed, before the Balsom be applied. This method you must observe in all wounds and hurts, from the top of the head to the soles of the feet. So

must you dress the shins---like-
 wise, onely be sure to set the shins
 ----even and just together, and
 dry them and lay the Plasters upon
 them, and this must be done when
 the hurt is not deep, but shallow.
 lay an whole plaster of *Opodeltoid*,
 or if you want that of *Emplastrum*
album coctum; or a clean washed
 cloath is also good, for it serves
 chiefly but to cover the wound. I
 order the Shins to be thinly anoi-
 nted, because if they be clean with-
 out proud flesh, they need little
 healing; and after they have been
 anointed, they must be dried, and
 the plaster laid over them.

The use of this Balsom is very
 Sovereign, for where it is used ac-
 cording to the foresaid direction,
 men have hardly ever any sympto-
 matical fevers to speak of, nor any
 inflammation or mortification; for
 this Balsome peirceth forthwith to
 the Centre or bottom of Nature,
 and supplies the necessities of Na-
 ture, by making flesh to come
 where it is wanting, how deep so-
 ever

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ever the wound is ; and by eating out the proud flesh, or what ever grows up besides the intent of nature. And it makes the wound to yield a well digested matter ; if a wound want digestion, it brings it to digest , and into a posture of healing ; if the wound be inflamed, it brings it to temper and cooling ; if it be cold and crude, it brings the same again to a natural warmth ; if there be a swelling, it brings it down, and takes it quite away , a man needs but with his warm finger anoint the wound lightly round about, and it allays the swelling, which is very good for a Cyrurgion to prevent the Gangræna , and all accidents. And this is but childrens play , which may be done sporting, by him that understands but to handle a wound, and rightly to binde and swathe the same.

Number 2.

This Balsom marked Num. 2. does work as the former in some

L 4 respects,

respects, howbeit it is a degree hotter, which in some mens flesh is necessary, and a Chyrurgion must make use of his experience. All good effects and no other are to be expected from this Balsom, and this is added to the former [by way of superogation, and not for necessity, onely where there is need of matter thicker than ordinary, we commend this Balsom to the skilful Chyrugion to that intent.

As for the former Balsom, marked with Num. 1. It is so tempered, that there is in it no excesses of the four qualities, Heat, Cold, Moisture, Dryness; so that by its perfect vertue, it fully satisfies all the wants of nature, removes all that burthens her. So that it were a sad thing and inconsistent with a good conscience for me to neglect the presentation of this Balsom, and more sad if those that need the same shall not be made partakers of the benefit thereof. And therefore I recommend the same to all such as love God, and are of ability to
help

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help those that stand in need. This small provision of one balsom, is more worth than all that the Chyrurgions ordinarily make use of, not to speak of the rest adjoined thereunto, as I am able to make it in reality to appear.

A young novice in Chyrurgery may pass through all Spittles and Hospitals, and to the astonishment of by-standers, do wonderful and incredible cures. As a friend of mine past therewith through all the Hospitals of *Italy*, and was requested by the *Pope* to take care of the sick and wounded men of his Armie, where he did wonders, received all honour possible and no small recompence.

Num. 3.

The Balsom marked with Num. 3. called *Balsamum naturale per se*, or natural Balsom of it self, because it is so kindly disposed, and sympathetic to the nature of mans flesh, which may be seen when any member

ber is out of joint, or sprained, or bruised, &c. for then some of this Balsom being put into a spoon (as was said of the former) put your warm finger into it, and anoint the member all about the joint, or bruise, and then dry it in with your warm finger or hand, and wipe off all foulness very well, with a warm cloth, and lay on your defensative plaisters, or pulcifies, in case you want good defensatives. And this will take away the swelling, be it never so much; and if you would use this Balsom in case of an Ulcer, it will cause it to ripen and make the matter break out, and bring it to a good end, observing the directions given for the first. It does wonders in healing many outward wounds, as the former, and I have known in great Camps, such as used this and no other, and did wonders therewith. The reason whereof is because it is so like the nature of man, which is the reason that I call it the natural Balsom. And ten or twenty drops thereof, daily drunk down

down with wine or Beer, strengthens the maimed person, and serves him for a wound-drink, so that, used either inwardly or outwardly, it hath more vertues than I dare mention. The truth is, it is of a far differing quality from the first Balsom, which I have termed *Balsamum universale*. But this likewise will act its part, as the sincere experimenter shall find: wherefore I thought good to assign it a place in this my small Cyrurgery; that besides open wounds, men might also have a remedy for bruised, strained and dislocated, or disjointed members upon all occasions.

Number 4.

Is a Balsom which I call Nerve or Sinnew-Balsom, which may very profitably even to admiration be used, when the Sinnews are in part cut off, or lie bare, and when their watry dropping cannot be stopt; yea, when the natural moysture of the limbs drops away; a case in which the Cyrurgeon is much troubled,

the

the Patients health decaies. and the member, be it Arm, Leg, Finger, or any other whatever, commonly remains ever after stiff, as long as the patient lives. Which miserable condition to prevent, take so much of this Balsom, Num. 4. as shall seem needful, and heat it as hot as the patient can endure it, and squirt it with a syring into the wound, or do it on with a clean feather, so shall you day after day see wonders. The member becomes suddenly refreshed, the Patient strengthened, the pain allaid; the matter digested, thicker, and whiter; the waterish moisture leaves running, and the Patient is prevented from having a stiff limb or member as aforesaid; in which case it is requisite, the Chyrurgion have a good hand to bind the Patiēts hurt, as the condition thereof shall require. This Balsom is used after the same manner in all wounds, that abound with watry moisture; especially when they have been purged by Balsom 1. so that no proud flesh remains in them.

With

With these 4 Balsoms may a man perform all the Cyrurgery requisite in fresh wounds or other hurts: Notwithstanding by way of surplussage I shall adde.

Number 5.

The Philosophers water, which is used in all such hurts, as are troubled more than ordinary, with the growing up of proud flesh, which Cyrurgions commonly eat away with burnt Alum and Præcipitate. Wet a clean feather in this water, and strike over the proud flesh lightly every day, and lay a plaster on, to cover the wound, until such time as it is healed. It is remarkable, how this matter eats off, and separates the proud flesh, from the sound and natural, never hurting the good or natural flesh: many wounds are healed from the bottom with this water, which is not of so fierce and corrosive nature as the Alum and Præcipitate; not hurting the adjacent veins or Arteries, for it meddles onely with that which is unsound,

found, and not with that which is well and healthy.

And now I hope I have set open a Door, and pointed out a sure way for all Practitioners in Chyrurgery to proceed in the cure of all fresh wounds and hurts whatsoever: onely I shall exhort the skilful Masters in Cyrurgery, and the young Barber-Chyrurgions, where ever they travel, that they set their hand to the work in due season, and be careful in their Operations.

The Medicaments are to be bought of *Remens Franck*, who is to be found at Mr *Hartlib's* house, neer Charing-cross, over against Angel-Court, viz.

Num.

1. The univer-
sal Balsom.
2. The second
Balsom.

for 2. guldens
and ten stivers,
the ounce of
each, which is
about an Eng-
lish crown.

3. Th

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3. The Balsom } for two gilders
called, *natura-* } the ounce, which
lis per se. } is about 4 shil-
lings English.

4. The Nerve or } for three gul-
Sinnew Balsom } dens the ounce,

5. Philosophers } which is about
Water. } 6. shil. English.

mary niford

me

FINIS.

